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The Indiana Jewish

Post & Opinion

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PROFILE

Budget committee meeting \$42,510 recommended

By MIRIAM COHEN

The Jewish Welfare Federation budget committee has recommended to the executive committee that \$42,510 be allocated to the Hebrew Academy for scholarships, according to Federation President Edward Gabovitch.

The scholarship committee of the Academy presented the request for funding last Thursday evening at the Federation budget meeting.

Michael Blain, scholarship committee chairman, said he was "appearing strictly on behalf of the scholarship committee," with hope that the Federation will "reimburse us for the scholarship money that we've been giving out to the needy."

Blain submitted to the budget committee a detailed seven-page kit containing information on Academy tuition, scholarship applications and other relevant materials.

Dr. Gabovitch said that "the Academy's proposal

was for scholarship funding, which the Federation has granted in the past."

"This is the first time there was a presentation in terms of what they (the Academy) were currently giving in scholarship money," Gabovitch stated.

This year, the Academy granted \$42,510 in tuition assistance to students on the basis of need. Gabovitch said the executive committee will act on the funding recommendation in mid-November.

Hart Hasten, president of the Hebrew Academy, said that he expects the \$42,510 to be allocated. He added that, "our request for the \$118,000 (for operating expenses), is completely divorced from the scholarship committee." In the past, the Academy has made requests directly to the executive committee of the Federation. The Hebrew Academy has made five presentations asking

Continued on page IN 3

B'nai Torah's new rabbi

By MIRIAM COHEN

Rabbi Chaim Fischweicher ascended to the bima of Congregation B'nai Torah the Friday before Rosh Hashanah. His move to Indianapolis was quite a change from his four year appointment as rabbi of the Wellington Hebrew Congregation in New Zealand.

So Rabbi Fischweicher, his wife, Priva, and their three children have been busy this last month familiarizing themselves with the Indianapolis Jewish community.

"I am taken by the warmth of the community," Rabbi Fischweicher says "I think there's a lot of potential for growth."

The 33-year-old Rabbi Fischweicher has roots in the Lubavitch Chabad movement, a branch of Hasidism. He received his ordination by Lubavitch movement at the Rabbinical College of Canada in Montreal and added to that a second degree from Yeshivos Tomchei Tmimim Lubavitch, in Brooklyn. His wife graduated from Beth



Rabbi Fischweicher

Rivka Teachers Seminary in Brooklyn.

Before going to New Zealand, the Fischweichers spent two years in the land down under with the Melbourne, Australia Yeshiva Kollel. Rabbi Fischweicher speaks of his time in New Zealand as "simply an experience... it was a challenge because it was very isolated."

Part of his responsibility consisted of educating non-Jews about this little known

religion called Judaism. In a country where there are so few Jews, much of Rabbi Fischweicher's time was spent in public relations and that of mediator between the outside world and the Jewish people living in this secluded country.

Wellington, the capital of New Zealand, consists of approximately 2,000 Jews — 700 of which belonged to his congregation. In New Zealand people are very isolated from the Jewish mainstream. Strengthening Jewish life and observance represented a difficult task for him. Yet, Rabbi Fischweicher did not give up the struggle. There were a core of Jews that were committed, Rabbi Fischweicher says. "They are variant in terms of their struggle to maintain a Jewish identity...it's an uphill battle," he adds.

With an Orthodox membership of 250 at B'nai Torah, Rabbi Fischweicher hopes to encourage more involvement among the old mem-

Continued on page IN 2

Five IU students arrested in Washington, D.C.

By ANNE KOLBERT

Five Indiana University students, members of the Tagar Zionist Youth Activist Movement, were arrested Tuesday, Oct. 15 for demonstrating within 500 feet of the Soviet Embassy in Washington, D.C.

With their hands roped together, the five, along with 17 other Jewish students from across the nation, protested against the persecution of Jews in the Soviet Union. The demonstration was organized by Jonathan Cohen, a senior from the University of Maryland and leader of the national Student Action Committee. Each student wore a white t-shirt bearing in bold black letters the name of a Soviet Refusenik, a Jew who is unjustly imprisoned in the U.S.S.R. for things such as teaching Hebrew. The students assumed the identity of the refuseniks and each one stated



—photo by Sam Wakim

Arrested in Washington, D.C. from left to right are: Jonathan Cohen, leader of the national Student Action Committee; Martin Nitsun, Renee Hasten, Stacey Allan, Anne Kolbert and Michael Carciente.

into a megaphone the reason for their imprisonment. Radio Free Europe and the Voice of America broadcast the protest directly into the Soviet Union.

The protestors were given five minutes to disperse,

and when they refused, the Washington Metro Police began making arrests. The students were photographed frisked, handcuffed and escorted into a paddy wagon which transported them to police headquarters, where

they waited in jail cells until released on bond.

"This arrest is very important in light of the upcoming Reagan-Gorbachev November summit meeting," said Renee Hasten, an IU senior from Indianapolis. "When our President sits down at the table with the Soviet premier, we want to make sure that the number one issue he brings up is the release of our three million brethren in Russia," Hasten stated.

When asked why she was arrested, IU senior Stacey Allan commented, "I was arrested because I was praying for those who can't pray and fighting for the rights of those who are defenseless. I'm very proud of what I did." Another IU student, junior Martin Nitsun, discussed his feelings about

the arrest when he said, "As I sat in the cell, I thought to myself, 'I can get out of here in two hours. I'm going to walk free, but my brothers in the Soviet Union have been in cells under 10 times worse conditions for years and years and years.'"

Also arrested from IU with Hasten, Allan, and Nitsun, were graduate student Michael Carciente and sophomore Anne Kolbert. The five students were in Washington for a national Jewish student conference on public policy issues.

The 22 students, who were arraigned on Wednesday, pleaded not guilty to the charges and are scheduled to return to the capital for trial November 26. If they are convicted, the students could face a \$100 fine, six months in prison, or both.

B'nai Torah's new rabbi

Continued from page IN 1
bers and encourage new members to join. "What I stress with members of my own congregation is that they should treasure what they have in their own backyard," Fischweicher says.

In hopes of accomplishing his goal of increasing participation, Rabbi Fischweicher plans to "offer a varied program to attract different people...some people are more attracted to religious aspects of a congregation, some people are attracted to social aspects." In essence, he says, "you have to make B'nai Torah as meaningful as possible."

The Lubavitch ideology of "Ahavas Yisrael" — love of one's fellow Jews — is an important philosophy of Rabbi Fischweicher's. He considers all Jews equal and on the controversial issue of religious pluralism among Jews he says, "one has to not create barriers — one has to deal with the Jew and not worry

so much about the labels because all these labels are relatively modern inventions. Before the advent of the Reform movement there was no such thing as an Orthodox Jew or a Reform Jew — there were just Jews. There were some that were observant and some that were less observant, it wasn't a barrier."

To the wide spectrum of religious belief in the Jewish community, Fischweicher states his approach: "Although I wouldn't agree with certain aspects of other ideologies in Judaism, I would rather separate the ideology from the person." He adds that these labels only further divide the Jewish people.

Rabbi Fischweicher con-

siders assimilation "public enemy number one." "More than all the Hitlers," he says, "or the Arafats, the greatest threat to Jewish existence is assimilation."

On a brighter note, Rabbi Fischweicher smiles and adds that, although there are thousands of Jews that are assimilating and marrying out of the faith, "You find on the other hand in America and Israel there are Yeshivas, Jewish institutions that are made for Jewish people particularly young people who are coming back to their roots." Rabbi Fischweicher urges the Jewish people in Indianapolis to "appreciate what they have — not take it for granted but rather build upon it and enhance it."

Notre Dame location of interrelations symposium

A symposium on Catholic-Jewish relations was held at the University of Notre Dame October 29-29 at the University of Notre Dame's Center for Continuing Education.

The symposium celebrates the publication of "Nostra Aetate," a document issued by the Second Vatican Council October 28, 1965. The document, whose English title is "Declaration on the Relationship of the Church to Non-Christian Religions," repudiated anti-Semitism, provided a positive theology of the role of the Jewish people in salvation and is widely considered a major improvement in the often tragic history of relations between Christians and Jews.

Among symposium participants were Rev. Thomas O'Meara, O.P., acting chairman of Notre Dame's theology department; Wendell S. Dietrich, professor of Judaic studies and religious studies at Brown Univer-

sity; Thomas F. Stransky, C.S.P., of the Paulist Novitiate in Oak Ridge, New Jersey; Alan Katchen, regional director of the Anti-Defamation League of B'nai B'rith for Ohio, Kentucky and Indiana; Deborah McCauley of the Department of Religion at Columbia University; Joseph Litchner, director of the Rome liaison office for the Anti-Defamation League of B'nai B'rith.

Also, Roger Brooks, assistant professor of Judaica in Notre Dame's theology department; Abraham Peck, administrative director of the American Jewish Archives in Cincinnati; Edward H. Flannery, director of continuing education of the clergy for the Diocese of Providence; John T. Pawlikowski, O.S.M., of the Secretariat for Catholic Jewish Relations in Washington, D.C.; and Marc Tanenbaum, director of international relations for the American Jewish Committee.

The symposium was sponsored by Notre Dame's theology department and its Crown-Minow Endowment; the Secretariat for Catholic Jewish Relations; and the Anti-Defamation League of B'nai B'rith.

BAR MITZVAH

Todd A. Gardner
to be Bar Mitzvah

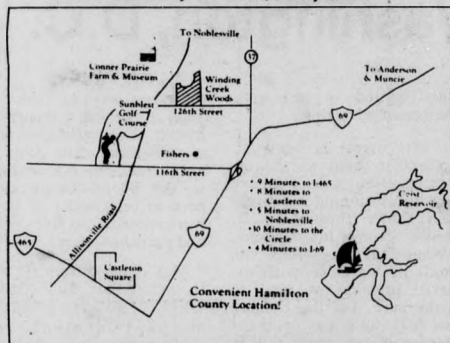
Todd Alan Gardner, son of Nicholas and Marcia Finkbinder, will become Bar Mitzvah on Nov. 9 at Beth-El Zedeck.

Todd attends school #59 the Bureau of Jewish Education and Korean Tae Kwon Do Academy. His activities include the computer club and troop 50 Boy Scouts.

Todd's grandmother is Celia Solomon from Cincinnati. Out-of-town guests include two uncles: S. Ted Solomon and Stan Solomon.



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—photo by Anne Kolbert
Graduate student Michael Carciente protesting in front of the Palestine Information Office in Washington, D.C.

Tagar students protest PLO

By ANNE KOLBERT

Seven Indiana University students, members of the Tagar Zionist Activist Youth Movement, demonstrated in front of the Palestine Information Office in Washington, D.C. on October 13 to protest the murder of 69-year-old Leon Klinghoffer, who was killed by the PLO during the Achille Lauro hijacking.

Klinghoffer was shot by members of the Palestine Liberation Front, a faction closely allied with Yassir Arafat, and then thrown along with his wheelchair overboard the Italian cruise ship. The students from IU were joined by members of other Tagar groups from across the nation and concerned community members, making the protest number around thirty.

The demonstration began with the students marching in front of the office carrying signs and shouting slogans, such as "PLO must go" and "Jewish blood — Never Again." later on, when joined by Rabbi Morris Gordon, head of Congregation Har Shalom in Potomac, the students quietly sang Hebrew songs of mourning for Klinghoffer in front of a wooden casket draped with the American and Israeli flags. In front of the coffin was a wheelchair with a lighted memorial candle and a copy of the Washington Times, in which Klinghoffer's murder was reported.

"May the world take heed that he was murdered by the PLO," Rabbi Gordon said. "May the world rid itself of terrorism." Circling around the casket and swaying from side to side, the group said Kaddish for the hostage victim.

Commenting on the demonstration and memorial service, Martin Nitsun, an IU junior from Indianapolis stated, "It's absurd that the PLO, a group which victimizes and murders Americans in general and Jews specifically, throughout the world, has an information office right in the middle of our nation's capital."

Renee Hasten stated, "Klinghoffer was murdered because he was an American and because he was a Jew. We came here to protest this tragic event and to send a message to the PLO that we will no longer stand for the brutal killing of our people."

Hasten and Nitsun were joined by graduate student Michael Carciente, seniors Stacey Allan and Sam Wakim, junior Ron Bronicki and sophomore Anne Kolbert. The seven were in Washington for a national Jewish student conference on public policy issues.

Hebrew Academy requests funds

Continued from page IN 1
for operating expenses during its 14 year existence, "and we have been turned down five times," Hasten added.

Last spring the school made the request to the Federation's executive committee and reconfirmed that requests by letter early in September. "Time is on our side," Hasten said, "and the future looks very bright." It is the "antiquated thinking," as Hasten refers to it, that has prevented increased financial support for the operation of the Academy.

"It is in the interest of the Federation to support us," Hasten said.

The budget committee listens to all agencies and constituent agencies on what Gabovitch calls, "a line-by-line basis." Recommendations

made by the budget committee must go to the executive committee and subsequently to the full Federation board of directors for final approval. The executive committee is responsible for the actual dollars spent in programming, Gabovitch said.

Therefore, "they look at

it pragmatically," he added. Local agencies, including the Academy, may not get exactly what they have requested as the budget committee has "recommended the allocation of more money than that was raised in the '85 campaign," according to Gabovitch.

Fort Wayne gifts dinner

FORT WAYNE — Bud Levin, of Milwaukee, a national vice-chairman of the United Jewish Appeal, will be the speaker for the Major Gifts Dinner of the Fort Wayne Jewish Federation Sunday night, Nov. 3 at the downtown Fort Wayne Hilton.

Invited are those whose contributions are at least 12,500 for men and \$500

for women.

Couvert is \$16.50. The cash bar opens at 6:30. The dinner is at 7:15 p.m.

The community dinner for the campaign has been set for Sunday, Nov. 24 at the Grand Wayne Center. Couvert is \$10 and the cash bar opens at 6:30, followed at 7:15 by dinner.

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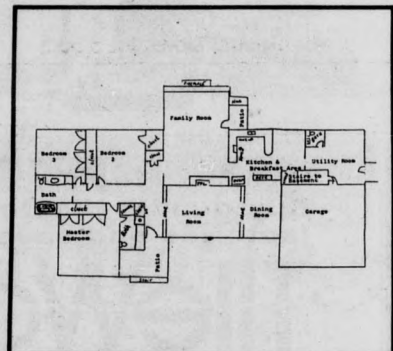
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Thousands sign petition supporting refuseniks

LAFAYETTE, In. — Thousands of signatures on a petition addressed to USSR leader, Mikhail Gorbachev, on behalf of three Refusenik families was presented to Lafayette's Washington D.C. representatives Sunday Oct. 20, at The B'nai B'rith Hillel Foundation.

The three Refuseniks on whose behalf the petitions were gathered during Human Rights Week include Irina McClellan, Vladimir Prestin, and Alexander Ioffe, who have been separated from their families for over eleven years. According to Beth Winebrenner, Chairperson of the Committee, the USSR should live up to the 1975 Helsinki Accord signed by the USSR which endorses reunification of families.

"Recently, Mikhail Gorbachev has been saying that 'all those who want to leave can do so.' We spoke

to Irina, Vladimir and Alexander on Sunday afternoon, Oct. 11. They were in despair having been kept from joining their loved ones for over 11 years. We hope to remind Gorbachev that in the interest of world peace he should allow our three families to be reunited with their loved ones," Winebrenner stated.

Irina McClellan finally had her answer as to when Gorbachev will meet with Reagan after she spoke to Senator Dan Quayle Sunday afternoon. Quayle, speaking from his home in Indiana, was linked to Irina in Moscow as part of a conference phone call that included Irina's husband, Woodford McClellan in Charlottesville, Virginia, and participants in the formal presentation of petitions.

Quayle spoke to the gathering at Hillel Foundation by

Continued on page IN 6

NCJW presents collector's choice sale

The 10th annual Collector's Choice sale, sponsored by the National Council of Jewish Women (NCJW), Indianapolis Section, will be held Sunday and Monday, Nov. 3 and 4. The sale of gently used clothing, furs, jewelry, antiques and household items runs from 10 a.m. to 6 p.m. Sunday, and 10:00 a.m. to 3:00 p.m. Monday in the Agriculture Building at the Indiana State Fairgrounds.

NCJW held its first annual Collector's Choice Sale on Oct. 20-21, 1976, at the Marott Hotel. This kind of exclusive sale of fine clothing for all members of the family, as well as distinctive furs, jewelry, antiques, and household furnishing had been successfully staged by other Council Sections throughout the country. That first year, over \$7,000 was turned over to the Indianapolis community through Council's projects, including the Green Circle Program, Russian Resettlement, the Golden Age Club and the Broad Ripple High School Tutorial Program.

During the next three years, more than \$30,000 was returned to the Indianapolis Community in support of Council projects, including two new projects, a Non-Food Canteen at the Juvenile Center and the Meals on Wheels Program.

In its fifth year, the Collector's Choice Sale moved to a new, larger location at the Jewish Community Center, with over one hundred volunteers, the sale made available almost \$12,000 to support Council's community projects. The three sales that followed were also held in the Jewish Community Center where over \$115,000 was raised in support of Council's projects, including two very important new projects. Sojourner Shelter for Battered Women and the Guardian



Linda Leary, NCJW President, Jewell Heiman, NCJW V.P.

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NCJW's goal is to raise sufficient funds to support the

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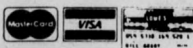
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Former Israeli minister of communications visits

By GISELA WIESZ
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TOLD ABOUT THE TELL: A group of friends listened to the guest of honor, Mordechai Zippori, in the home of Sylvia and Mike Blain. Mr.



Zippori, former Israeli minister of communication, spoke about the endeavor that presently occupies his time, the excavation of the Betar Tell, the exposition of the mound, near Jerusalem, that is also known as Bar Kochba's last stand.

NEWCOMERS: Welcome to the Taisch family, who moved to Carmel from Danville, Ill., Ronald, Cathy, Michael, Adam and Mari Joanna. Also welcome to Bess Taisch, who moved to Indianapolis from the same city.

BIG ONE: Mary Kay Faller gave a party to honor her husband, Byron's 60th birthday at the Broadmoor Country Club on Oct. 5. The dinner and dance entertained 125 people. It was a friendly gathering of family and friends. Among those who helped the celebration were their daughters and sons-in-law, Cindy and Stan Kuklak and Vicky and Jim Dorothy. Also present were Jean and

Robert Arkin, Adele and Oscar Alpert and Jack Alboher, Carol and Max Bloomgarten, Caroline and Joe Barberi, Rita and Leonard Beriman, Rose Ballinger, Lucille and Alvin Cohen, Louis Calderon, Maxine and Ed Drucker, Paula and Dr. Richard Falender, Marjorie and Raymond Goodman, Jane and Wolf Gradison, Julie and Myron Kirsch, Jeanne and Leonard Koplow, Lil and Dave Levitt, Estelle and Jack Maurer, Joanne Messinger, Heather and Ronald Melrose, Erin and Ed Peachin, Lee and Al Passo, Arlene and Mark Perlman, Ellen and Irwin Prince, Charlotte and Dr. Benjamin Schuff, Joan and Marvin Sachs, Sally and Irv Sacks, Bernice and Louis Schabier, Joyce and Maxwell Steinberg, Lil and Fred Tuchman, Larry Tavel and Sandy, Jane and Gene Zukerman and others.

NEW COUPLE: Heidi Levin, daughter of Mae and Maurice Levin is engaged to Daniel Newman, son of Dr. and Mrs. Bertram Newman, Kew Gardens, N.Y. A late summer wedding is planned for '86.

BACK FROM THE FUTURE: Myrna and Leo Fang returned from a short vacation at Florida's Epcot Center.

NACHES: Lila and Art Micklin returned from Encino, CA. They attended the wed-

ding of their nephew, Dr. Chip Rosenfeld. The highlight of the wedding reception for 150 people, at the Valley Beth Shalom, was the dance performance of Marianne, daughter of Lila and Art. Marianne, who is in a master's program of dance therapy in UCLA, choreographed the number herself and was accompanied by classic lute music.

RETURN: Welcome to Ann and Sam Mervis, who will move back to Indianapolis from Danville, Ill.

OUTSTANDING: Karen and Bruce Jacobson's son, Brian was Bar Mitzvah on Oct. 19.

Aside of the big party — which the parents of the Bar Mitzvah boy gave — there were others. One was a Friday night dinner for 60. Out-of-town guests were entertained at the Broadmoor Country Club by Carol and Kenneth Joseph, Deborah and Murray Passo, Wendy and Bill Cohen, Rene and Dr. Mason Goodman and Janet and Dennis Dann. Saturday, following services,

a luncheon was given at the Beth-El Temple in Brian's honor. Hosts were the celebrants grandparents, Esther and Morris Nahmias and Natalie and Dan Jacobson and his aunts and uncle, Susan Jacobson, from Phoenix, AZ, and Wendy and Michael Jacobson.

Guests who came to attend Brian's Bar Mitzvah from Illinois, Pennsylvania, and New York were honored with a farewell brunch at Janie and Mickey Maurer's home. Hosts were Janie and Mickey, Barb and Dick Leventhal, Janine and Jeff Smulyan and Phyllis and Vick Vernick.

Washington. Here they visited with family and friends.

BAT MITZVAH: Janie Maurer's brother and sister-in-law, Linda and Rick Kaufman, gave a big reception in Orlando, FL., to honor the occasion of their daughter, Jodi's Bat Mitzvah. After the festivities the Maurer family, Janie, Mickey, Greg, Todd and Jill visited Epcot and the amusement park, called Wet and Wild.

ENTERTAINED: Bea Hirsch gave a brunch in James Tavern to honor her daughter Caroline's wedding.

CELEBRATION: The Caresky family will travel to Naples FL. for Helga and
Continued on next page

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Thousands sign refusenik petition

Continued from page IN 4
phone after the telephone conversation and expressed indignation that the citizens of the USSR are being denied vital information about the forthcoming November 19th meeting in Geneva between Ronald Reagan and Mikhail Gorbachev. The President of the United States

has been equally concerned that his point-of-view about peace and human rights are not presented in the daily press. However, Quayle was shocked that such a basic fact as the meeting date is not public knowledge in the USSR.

Irina, in response to an inquiry about the current situation, indicated that there were lots of problems but she and her daughter Lena are doing their best to survive. According to Beth Winebrenner, Chairman of the Committee on Human Rights in the Soviet Union, "Irina sounded very discouraged. However, she was reassured when Senator Quayle said he was personally concerned and so were his Indiana colleagues in Washington."

A special feature of the presentation included the appearance of Leah Wasburn, an 11 year-old from West Lafayette, Ind., who has written a letter to Gorbachev about the plight of Irina McClellan. Leah has received word that her letter has been accepted by Mikhail Gorbachev in Moscow.

In her letter, Leah notes that Irina McClellan... "has been separated from her husband for eleven years; as long as I have been alive. It makes me sad to think about the loneliness that they must feel from being parted... I know that if you knew about this, you wouldn't let something terrible like this happen in your country." Leah ends, "I very much want for there to be peace between our nations, and peace on earth."

Gisela — celebration

Continued from prev. Page
Joe's grandson's Bar Mitzvah.

ATAVISTICAL: Ruth and Art Klein returned from a European vacation. They drove around mostly in France. For a few days they found quarters in a medieval village, called Collonges La Rouge. Art said that this small community has only 350 inhabitants and everyone lives in houses built hundreds of years ago. The Kleins rented one of those ancient abodes and sleeping under the age-old roofs really helped them to get the flavor of the country and its past.

CONGRATULATIONS: Lea and Bernard Frankovitz became grandparents on Oct. 17. Their daughter and son-in-law, Sandra and Sam Benson, in New York City, are the parents of a daughter, named Elizabeth Neal Benson. The paternal grandparents are Mary Sisk and Robert Benson. Great-grandmothers are Lena Frankovitz and Fannie Goldstein, both from Indianapolis.

AMIGO: Congratulations to Ann Seif. Fluent in the Spanish language, she was named to be one of the official interpreters for the 1987 Pan Am Games.



NORM WEISMAN

FLASH! A tee hee! Show me a man who laughs when things go wrong, and I'll show you a T.V. repairman!... FLASH! Lovely Linda Bergman (Freda and Arnold) said those famous words, "I do" to Dr. Martin Supowitz (D.D.S.) of Pittsburgh, as they were married on Sunday, Oct. 20, at B'nai Torah! They will be making their home in Pittsburgh! Congrats, Linda and Dr. Martin!

FLASH! A chuckle! First prize at a recent costume ball went to a young woman wearing a maternity jacket over her dress, together with the sign: "I should have danced all night!"... FLASH! Keith Pitzele is slated to become the new president of B'nai B'rith No. 58 in Indy at the coming installation! Best wishes, Keith!

FLASH! To make a long story short — when the first mini skirts became popular, worried husbands said the "thigh" was the limit!... FLASH. Anna Cohen celebrated her 95th birthday on Oct. 4; what a wonderful happening!... Adding another birthday in October, are Sydney Rapaport, Helen Strauss, Esther Stein, Eva Apter, Rosalyn Sapperstein, Rose Rothenberg and Julia Rosenheim!

FLASH! IHC's "Ankles Away '85" musical is in full swing and I mean it really is swinging! Orchids to Ed Horner, a very talented director, having done many shows all over the country! He also won acclaim for directing "West Side Story!" Ed is whipping the cast into a great production, rehearsing days and nights! Adding

a bit of spice to the show, is Stephen Goldsmith, our Prosecutor, a swell guy and great sport! (I would like to mention all the cast, but will wait until after the performance!) So get your reservations and tickets, either for Nov. 7, 9 or 10th, and see an all local cast and you will enjoy!

FLASH! And hot off the press, is the announcement of the engagement of charming Andrea Regenstein (David and Pearl) to Alan Friedman of Cincinnati! We hear wedding bells will ring in August! Mazeltov to all!... Joke? This thing about "kleptomaneons" is if you do get it, you could always "take" something for it!

FLASH! Double Congrats to Dr. Donald C. Layton, who will be celebrating his birthday on Nov. 5, with his lovely family, and who graduated this past August from Ball State and received his Ed.D.! Dr. Don is now a practicing Psychologist for the Indianapolis Neurosurgical Group, at both St. Vincent and Methodist!... A racy tee hee! Hear about the race track fiend who crossed a hen with a racing form, so it would lay "odds"!

FLASH! The B'nai B'rith bowling league last Sunday, hit the pins so hard that not many stood up after the hit! Scott Kanter had an actual 256, Dave Gilmore hit 236 and Mike Alboher bowled 239! The Ivan Chalfie team broke the "singles" high game with a torrid 1175! Great bowling, fellows! (do you know that when you don't hear a "pin" drop, your ball went into the alley?)

FLASH! A swell couple,
Continued on next page

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JIM REED

Sendak designs children's poster

Maurice Sendak, world-renowned illustrator of children's books, has designed a full-color children's poster for the 1985 North American celebration of Jewish Book Month.

The event, sponsored by the JWB Jewish Book Council, will be marked from Nov. 7 to Dec. 7, according to Blu Greenberg, council president.

For the children's poster Sendak drew one of the friendly "wild animals" for which he is famous reading stories by Sholem Aleichem to two happy children in a field.

Interviewed by JWB, Sendak was asked how he de-

veloped his concept for the poster.

The author-artist said, "I chose the quotation of Hai Gaon, an 11th century scholar: 'To three possessions thou shouldst look — Acquire a field, a friend, a book.'"

"This is a good solemn quote," Sendak continued. "But I wanted my enactment of it to be spontaneous and comical without undermining it."

"Reading books is not a prim, pious activity. It is joyful. It is one of the great pleasures of life. I used the wild creature to express this uninhibited pleasure which the children literally attack, in the best sense of the term."



To three possessions thou shouldst look — Acquire a field, a friend, a book.

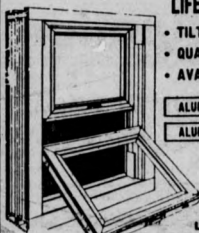
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Sendak wrote and illustrated "Where The Wild Things Are" (Harper & Row), which won him the 1964 Caldecott Medal for the Most Distinguished Picture Book of the Year.

He traces his drawing of huge and bizarre creatures to his mother calling him and her other children, "vildeh chayas" — Yiddish for "wild animals."

While most of the books he has illustrated are not Jewish, he did illustrate "A Good Shabbos, Everybody," "Happy Hanukkah, Everybody," and Isaac Bashevis Singer's "Zlateh the Goat and Other Stories," a children's classic retelling of the stories of Chelm.

Sendak is currently illustrating "In Granpa's House" (Harper & Row), a short fairy tale by his father, Philip Sendak. In 1970, the noted author-artist was awarded the Hans Christian Andersen Illustrator's Medal "in recognition of the excellence of the entire body of his work."

A second Jewish Book Month poster — this one of general interest — was designed by Avrum I. Ashery based on a photo by Joel C. Freid.

The poster, which features a display of Jewish books from the Greater Washington Jewish Community Center library intermingled with athletic gear, communicates two major goals of JWB-affiliated Jewish Community Centers: 1) maximizing Jewish education, and 2) promoting healthful lifestyles, in accordance with the Jewish value of nefesh b'riah b'guf bahri ("a healthy soul in a healthy body").

The theme of this poster is "Exercise Your Mind, Stretch Your Soul!"

Four full-color 15" x 19" posters — two children's posters and two of general interest — are available as part of a Jewish Book Month Kit, which also contains 200 bookmarks, 100 of which have a list of recommended book titles for adults, and 100 which have a list of recommended book titles for children; a 36-page "Jewish Books in Review" 1984-1985, and "A List of Books for a Jewish Book Fair."

The complete Jewish Book Month Kit is priced at \$15.00 (including postage and handling). For further information and order forms, contact Ruth S. Frank, director, JWB Jewish Book Council, 15 East 26th St., New York, N.Y. 10010-1579, tel. (212) 532-4949.

Jewish Book Month has become a widely observed date on the calendar of North American Jewry, with Jewish Community Centers, synagogues, Jewish schools, libraries, organizations and entire Jewish communities staging Jewish Book Fairs and other special book programs to focus attention on the

Continued on page IN 9

Norm Weisman

Continued from prev. Page

Gary and Barbara Martin, are now residing in Indy! Gary is a Photojournalist, instructing at Fort Harrison! He is also photographer for the "Ankles Away '85" show! A Hoosier welcome to the Martins!.....Food for thought! "Waiter, there's a 'button' in my soup!" "Sorry, sir, just a little mistake! It should be 'mutton'!"

FLASH! A great invitation to all, from the American Mizrahi Women, to attend their "yummy brunch" on Sunday, Nov. 3 at B'nai Torah Synagogue, 11 a.m. to 1:30 p.m.! Children are also invited! Take the family and enjoy a delicious meal!.....

(A) "Hello, City Bridge Department?" (B) "Yes, can I help you?" (A) "How many points do you get for a small slam?"

FLASH! Celebrating their 37th anniversary on Halloween night, will be Eleanor and Lemar Gelman! I bet "pumpkin pie" is their favorite dessert! Congrats Lemar and Eleanor!.....Politics? The Congressman's wife sat up in bed with a startled look

on her face! "Jim," she said, "there's a robber in the house!" "Impossible!" was her husband's sleepy reply, "In the Senate, yes, but not in the House!".....OR.....another politician chuckle.... The doctor told the politician, "Sir, you are the father of 'triplets'!" And the politician yelled, "Impossible, I demand a recount!"

FLASH! The IHC Brotherhood will hold their "Deli-Buffer" on Thursday, Nov. 21 at 6:30 p.m. Guest speaker will be Tim Sherwin, of the Indy Colts, as well as the Deputy Sheriff of Marion County! All the family is invited to come, as well as bringing prospective members! RSVP 255-6647!..... Happy birthday to Renee Goodman on Nov. 5!

FLASH! The husband came home excited and told his wife, "I've found this great job — good salary, free health insurance, paid holidays, and four week vacations!" She said, "That's wonderful, darling!" He said, "I knew you'd be pleased — you start Monday!"

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Leaders honored at Israel Bonds Dinner

Berger recipient of New Life Award

Mr. Eugene Berger, Northwest Indiana community and business leader, will be honored at a Dinner to be held on Sunday evening, Nov. 3 at Congregation Beth Israel in Hammond.

Gene will be the recipient of the New Life Award, especially designed for Holocaust survivors who built a new life for themselves in this country and who helped build a new life for the people of Israel through the Israel Bond program, according to E. Michael Feltenstein, General Chairman of the Northwest Indiana State of Israel Bond Committee.

Gene and his wife Helen were both born in Czechoslovakia and are Holocaust survivors. Gene attended the famous Hebrew Gymnasium in Mukachevo and a Yeshiva at Kezmark.

Now serving as President of Congregation Beth Israel, Gene is a past president of Temple Beth El, Gary, and its Men's Club; Board member of the Jewish Federation; and Executive Committee member and co-chairman of State of Israel Bonds.



Eugene Berger

Piser receives Israel Freedom Award

Mendel Piser will receive the Israel Freedom Award at the South Bend-Israel Dinner of State to be held on Sunday evening, Nov. 10 at Sinai Synagogue. Mr. Piser will be honored for his dedicated service to his community, his people and to Israel.

Mr. Piser, South Bend community leader, is a past president and current Board member of the Jewish Federation; Board member of B'nai Yisrael Reconstructionist Congregation; he has been active in State of Israel Bonds and numerous professional and religious, civic, cultural and philanthropic organizations.

"This Dinner gives our community an opportunity to pay tribute to an outstanding leader and at the same time demonstrate our partnership with the people of Israel in this time of economic difficulty," Dr. David and Naida Cohn, Chairmen of the South Bend Israel Bond committee stated.



Mendel Piser

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Torczyner to speak at Bonds Dinner

Mr. Torczyner served five consecutive terms as President of the Zionist Organization of America and from

1974 to 1977 was Chairman of the American Section of the World Jewish Congress.

Continued on next page



Jacques Torczyner

Jacques Torczyner, President of the World Union of General Zionists will speak at the Northwest Indiana-Israel Dinner of State on Sunday evening, Nov. 3, on behalf of the Israel Bond campaign, at Congregation Beth Israel in Hammond.

Mr. Eugene Berger, Northwest Indiana community and business leader and current president of Congregation Beth Israel in Hammond, will be honored at the Dinner. He will be the recipient of the New Life Award "for his dedication to building a better life for the people of Israel," according to Mickey Feltenstein, Israel Bonds General Chairman.

Mr. Torczyner who was born in Belgium, where his father had been President of the Belgian Zionist Federation, came to the United States in 1940. He was one of the 18 people who met with David Ben-Gurion on July 1, 1945 to initiate the movement of the Friends of the Haganah which organized support for the Jewish defense forces in Palestine before they became the Israel Defense Forces after the creation of the state.

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Jewish Book Month posters

Continued from page IN 7

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It serves North American Jewry in the areas of Jewish education and Jewish culture through the JWB Lecture Bureau, Jewish Media Service/JWB, JWB Jewish Book Council, JWB Jewish Music Council and projects related to Israel.

At the same time, JWB is the U.S. government-accredited agency for serving the religious, Jewish educational and recreational needs of Jewish military personnel, their families and hospitalized VA patients.

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latest books of Jewish interest.

"The 60th annual Jewish Book Month stirs excitement in the world of Jewish books," Blu Greenberg says. "It provides an impetus for all of us to enlarge our libraries and to increase our knowledge."

The history of Jewish Book Month goes back to 1925, when a Boston librarian named Fanny Goldstein set up a Judaica exhibit to mark the first Jewish Book Week. It later gained national acceptance and popularity. By 1943, when the Jewish Book Council was formally organized, the week-long event had expanded into Jewish Book Month.

The Jewish Book Council confers National Jewish Book Awards and library citations, publishes a tri-lingual "Jewish Book Annual," syndicates "Jewish Books in Review," publishes "Jewish Book World," participates in international and national book fairs, conducts Jewish book conferences and issues a

EVENTS CALENDAR

Ankles Away

"Ankles Away 1985," an off-Broadway theatrical review, will be presented at the Indianapolis Hebrew Congregation auditorium, Nov. 7 at 7:30 p.m., November 9 at 8:00 p.m. and two performances Nov. 10, 2:00 p.m. and 8:00 p.m. General admission \$8.50. For ticket information contact Charlene Pfenninger at 255-5521.

Saperstein, Co-director and Counsel of the Religious Action Center for Reform Judaism, will conclude the lecture series. Information is available through Adult Education at Beth-El Zedeck Congregation.

B'nai Torah: SURE

A Sunday Religious Enrichment (SURE) program for children has been announced

by Congregation B'nai Torah. Encompassing such topics as blessings, Bible, Midrash, holidays and Kashrut, the SURE program will consist of three ten-week trimesters.

The program is intended to complement the Jewish studies curriculum at the Hebrew Academy, which many children from B'nai Torah attend. It will also be open to children who do

Continued on next page

Beth-El Zedeck Fall lecture series

Beth-El Zedeck Congregation will open its Fall Lecture Series on Wednesday, Nov. 13 at 7:30 p.m. with Rabbi Marshall Meyer, rabbi of B'nai Jeshurun, New York City. Dr. Peter Walshe, Professor of Government and International Relations at the University of Notre Dame, will speak on Nov. 20. Dan Mariaschin, Assistant to the National Director of the Anti-Defamation League of B'nai B'rith and Director of National Leadership for the ADL, will talk on Dec. 4. On Dec. 11, Rabbi David

Torczyner speaks at Bond Dinner

Continued from prev. Page

He also serves as a member of the U.S. National Commission for UNESCO.

He is vice president of the American-Israel Chamber of Commerce which he helped found. He was a founding member of the Board of Governors of State of Israel Bonds; Trustee of the Board of the United Israel Appeal; a member of the Governing Council of the World Jewish Congress; Chairman of the Publications Committee of the World Jewish Congress and a member of the National Advisory Board of the American Jewish Historical Society.

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EVENTS CALENDAR

Continued from prev. Page
not attend the Hebrew Academy. According to Etana Friedman, curriculum director for the SURE Program, "B'nai Torah believes that there is no substitute for a Hebrew day school education. However, there is no end to Jewish education."

Faculty members for the first trimester will include Priva Fischweicher, Rabbi Michael Hasten, Fran Schnall and Esther Schwartz. Miriam Atlas will serve as facilitator.

Following the SURE classes each week, there will be a rehearsal of the B'nai Torah Boys' Choir. The conductor this year will be Rabbi Tanchum Raybi, a teacher at the Hebrew Academy who also serves as director of the synagogue's Junior Congregation. Classes began Oct. 20.

AMIT Women "Yummy Brunch"

"The Annual Yummy Brunch" of the Amit Women (formerly Mizrahi Women) is slated for Sunday, Nov. 3, from 11:00 a.m. until 1:30 p.m. in the auditorium

of B'nai Torah, 6510 Hoover Road. The buffet will include a varied selection of food such as bagels, cheese, lox, salads, kugels, pastries, hot and cold drinks, and other goodies.

Proceeds for this as well as other fund raisers, will support an intensive network of comprehensive vocational high schools, children's villages, settlement houses, community centers, education, social-welfare, children's programs, and senior citizens centers — all in Israel. It will mean a more productive life for the future leaders in Israel.

The brunch is open to the community. The price is \$4.50 for adults and \$2.50 for children (10 and under). Tickets may be purchased at the door. Bring friends and family and enjoy.

Publicity notices for the Events Calendar should include the name of the organization and the date, time and location of the meeting. The deadline is Thursday, one week before the event. Send notices to: Indiana Editor, 2120 N. Meridian, Indianapolis, IN 46202.

Dr. Henry Fischel honored at IU

BLOOMINGTON —The man who first brought about a Hebrew Chair at Indiana University and then played a role in the establishment of the Jewish Studies program will be honored with a two-volume festschrift on the occasion of his retirement.

He is Dr. Henry Fischel, who when he came to I.U. in 1961 began to plan for a Hebrew Chair in the Department of Near Eastern Languages and Cultures.

A festschrift is composed of scholarly articles by close associates and friends of the one to be honored. So many wished to be included in the festschrift that it was necessary to plan two instead of one volume.

Dr. Fischel retired after 24 years of teaching. The Henry and Sylvia Fischel Judaica Book Fund at the Indiana University Library is testimony to the love his students and admirers have for him.

Hebrew Union College — Jewish Institute of Religion took note of his accomplishments in his chosen field when it awarded him the Doctor of Humane Letters Degree, Honoris Causa at Founders' Day exercises this spring.

The role that Dr. Fischel played in Jewish courses at Indiana University began when he joined the faculty of The Near Eastern Languages and Literature in 1961, coming to Bloomington from Brandeis University where he was an assistant professor in the same area of study.

It was his idea that a Hebrew Chair should be added to the Near Eastern studies program, and he secured the assistance of the late Dr. Jacob Berman. Dr. Berman contacted Percy Simmons,



Shown receiving the Doctor of Humane Letters Degree, Honoris Causa, from Hebrew Union College — Jewish Institute of Religion, is Dr. Henry Fischel. At left is Dr. David Weisberg, professor of Bible and Semitics and at right Dr. Alfred Gottschalk, HUC-JIR president.

Milton (Josh) Feinberg, Mrs. Jack (Sara) Goodman, and the late Bob Gordon of the ADL who joined with him in sponsoring a dinner at Broadmoor which sought to raise \$125,000 for the chair.

On the dais were former I.U. President Elvis Starr, Chancellor Herman B. Wells, who was the original backer of the Chair and who later was to become President of I.U., Prof. Joseph Sutton, who also was to become I.U. President, and Prof. Fischel among others. As the genesis of a Hebrew Chair was related, it turned out that Dr. Wells was its principal protagonist, and it was his active support that was the catalytic that led to establishment of the Chair.

The plan was to finance the Hebrew Chair for a period of five years, a probationary period, after which if the Chair served its purpose well, the University would take over responsibility for its funding. So well received was the Hebrew Chair that within two years

I.U. assumed it as a regular part of Near Eastern studies.

Approximately 100 students take courses under the Hebrew Chair, which now is headed by Prof. Eilberg Schwartz, who is assisted by Assistant Professor Steven Katz, and six instructors.

The Jewish Studies Program came into existence much later, in 1972 when Prof. Alvin Rosenfeld, who joined the faculty in 1968.

The Hebrew Chair in the Near East Department, where scholars in that field are introduced to the Hebrew component of their studies, is different from the Jewish Studies Program, which is headed by Prof. Alvin Rosenfeld. The Jewish Studies Program draws some 800 students annually, and takes up all aspects of Jewish history and culture. It was launched by Dr. Alvin Rosenfeld in 1972 four years after he joined the I.U. faculty. Prof. Fischel cooperated fully with Dr. Rosenfeld.

Dr. Fischel was awarded
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FOLK WISDOM & FINANCIAL PLANNING

BY RHODA ISRAELOV, CLU, CFP



"Don't put your healthy head into a sickbed." (Hebrew folk saying)

When I talk to people about investments in oil and gas income funds, I often meet with incredulity. I am often asked: "Why would I want to even consider such a risky investment when I can invest in a high-yield bond or CD or tax-deferred annuity and get a nice high yield?" In other words, when healthy returns are available on "no-risk" investments, why even consider a high-risk investment that could turn out to be a "sickbed"?

There are two major differences between the fixed income investment and an oil and gas income fund. A bond or CD is a debt instrument; the oil and gas program is an equity investment. That means the debt investments will do well in a deflationary cycle when prices and interest rates are declining, and the oil and gas should do well in an inflationary cycle. (Keep in mind that an oil and gas income fund has no drilling risk, only price risk.) Both kinds of investments belong in a portfolio and one cannot be substituted for the other.

There is a second difference prospective oil and gas income buyers fear. "I like the idea of hedging my portfolio with oil and gas, but with a bond I get my initial investment back at maturity, while oil and gas is a depleting asset", they say. The answer is you'll get your initial investment back in the oil and gas fund, too. But, instead of waiting until maturity, you'll receive a portion each year. If you are still not satisfied with receiving principal and interest, you can take the income from the oil and gas fund for the first year and purchase zero-coupon bonds with 14-15 year maturities. That way, you'll be sure and have your original investment back plus the income and inflation protection.

As a personal comment on the price risk in oil and gas, I'd like to say that we Jews, of all Americans, should be most acutely aware of the volatility of the Mideast situation. Therefore, we should be first to realize that every barrel of oil we can produce in the US will always have a market here, not to mention strengthening the US as a world power and decreasing our dependence on OPEC.

In short, to keep your investment portfolio healthy through recession, inflation, upheavals, and OPEC, you'd best get some of your funds into an oil and gas bed. The most conservative way to accomplish this is the oil and gas income fund

Dr. Henry Fischel honored at IU

Continued from prev. Page
a Guggenheim Fellowship in 1969, and is a Fellow of the American Academy of Jewish Research. He is a member of the editorial board of The

Journal of Biblical Literature. He has contributed widely to scholarly journals and is the author of a number of scholarly books.

CRITIC'S CORNER

'Remo' flashy entertainment

By CHARLES EPSTEIN

A new film series is in the offering perhaps as the movie "Remo Williams - The Adventure Begins" opens at theaters around the coun-



try. It stars Fred Ward in the title role. He played Gus Grissom in the film "The Right Stuff. Somehow as Remo he appears taller and stockier.

The film was written by Christopher Wood being loyal to the original first book in "The Destroyer" series by Richard Sapir and Warren Murphy. Dick Clark was one of the producers and everything he touches turns to gold. The flick was directed by Guy Hamilton who can put another flashy action-packed entertaining film under his belt.

The story concerns the recruiting of a supposedly dead police officer who is trained to become almost superhuman. This is all arranged by a secret government group who only reports to the President himself.

Wonderful Wilford Brimley brings another sparkling performance to the screen as the head of this secret agency. He adds one more commandment to the regular ten. Pertaining to the criminals who cheat, kill, and rob the U.S. government as well as its citizens his eleventh com-

mandment is as follows: Thou shall not get away with it.

The stunt work is absolutely spectacular. The scenes atop the Statue of Liberty, scaffolding and all, are breathtaking. Remo actually slides down the arm of Miss Liberty. The heights and death defying feats are thrilling.

There is also a scene in a compound with three attack Dobermans. These three dogs are smarter than computers in their chase to catch Remo. There are really many entertaining scenes in this film.

But most of the film is taken

up, rather humorously too, in the physical and mental training of Remo by the Korean genius Chuin. Chuin is brilliantly played by Joel Grey. Most people do not even recognize him in this role. He is absolutely marvelous. The scenes with Ward and Grey are precious. There is that certain magical chemistry that emanates from the screen. Grey easily steals the movie with his unusual characterization.

J.A. Preston, Charles Cioffi and Kate Mulgrew finished off the cast. All add greatly to the film's

(Continued on next page)

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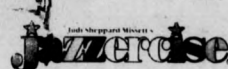
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S. Bend B.B. leader in conference

MUKWONAGO, Wisc. — The president of the South Bend, B'nai B'rith lodge, Jeffrey New, recently participated in an international leadership training conference at the B'nai B'rith Beber Camp. The conference is one of a series being held by B'nai B'rith International (BBI), at regional locations throughout the United States.

Each training conference, conducted by senior BBI and district staff members, brings together lodge presidents and other key leaders from several districts.

According to BBI executive vice-president Dr. Daniel Thurst, "Lodge and unit heads may well be the most important leaders in the B'nai B'rith system. It is they who are responsible for each member's experience, for the size of the organization, for the quality of programs, for BBI's image, and for our relationship with other organizations in their local community."

The first in this series of international leadership training conferences was held last year in Luxembourg. A

second conference abroad will be held within the next few months in Copenhagen.

New, a member of B'nai B'rith since 1978, serves as president of the Mamre Lodge in South Bend. He has also served as the lodge's programming vice-president, and as lodge recording secretary. From 1967-1971, New was a member of the B'nai B'rith Youth Organization. He is president of the Mid City Supply Company of Elkhart, and is a board member of the Elkhart Rotary Club.

Leadership Big Gifts Dinner to be held Nov. 24

Stan Talesnick, Campaign Chairman, and Donna Nelson, Women's Division Chairman, have announced that the 1986 Campaign Big Gifts Dinner will be held on Sunday night, Nov. 24, at Broadmoor Country Club.

The keynote speaker will be Rudy Boschwitz, Republican Senator from Minnesota. Senator Boschwitz is a member of the Senate Budget and Foreign Relations Committees and is Chairman of the Near Eastern and South Asian Affairs Committee. He is one of only eight Jewish senators and has been a longtime supporter of Israel and speaker for the United Jewish Appeal.

The dinner will be available

to anyone contributing a minimum of \$1,000 as an individual or \$2,000 as a couple. Due to the limited space at Broadmoor, reservations will be needed.

Stan added that this event will mark the completion of solicitations of major contributors to the 1986 campaign. The leadership of the campaign fully expects to be able to announce that we have exceeded \$3,000,000 prior to that night. If this announcement is made, it will be the first time that we will have been able to achieve that figure this early in the campaign. Stan emphasized that the timing is critical if we are to exceed \$3,500,000 for the 1986 campaign.

Farber daughters to be B'not Mitzvah

Aimee Michele and Alison Leigh Farber, daughters of Drs. Mar and Shereen Farber, will be B'not Mitzvah on Nov. 16 at Indianapolis Hebrew Congregation.

Both girls attend School 59 and are in the seventh grade.

Aimee and Alison's paternal grandparents, Mr. and Mrs. E.L. Farber from Brick Town, N.J. and maternal grandmother, Mrs. William Handler, from Cleveland, Ohio, will be attending the B'not Mitzvah.

Some of the out-of-town relatives include: Mr. Jon Z. Farber, Arlington, Va.; Mr. and



Aimee and Alison Farber

Mrs. T.J. Rosen, Huntington, Long Island; Ben Weiss, Regina Weiss, Sylvia Nash, Norma Newman and William and Grace Weiss.

'Remo' flashly entertainment

Continued from prev. Page
mystique.

"Remo Williams — The Adventure Begins is what I would call a high class adventure film that once past the first five minutes of extreme violence becomes a very enjoyable movie. As an escapist film I can heartily recommend it. Joel Grey deserves an Academy Award

nomination for his stunning portrayal but he probably won't get it due to the ambiguity of which category to put him in, best actor or best supporting actor.

I sincerely hope there will be more Remo Williams films, especially if Joel Grey continues as Williams' mentor.

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Protecting illegal aliens

Synagogues Of Sanctuary

By GREGG BIRNBAUM

More than 70 years ago, Rabbi Joseph Weizenbaum's father fled from Eastern Europe, near Germany, to the United States. He was running from the kaiser. He arrived here in 1913, escaping the Holocaust that decimated European Jewry. Rabbi Weizenbaum's father stepped onto American shores an undocumented alien. "He was a stowaway," his son recalls. "I had an aunt and uncle from Europe who sought sanctuary and didn't get it."

Driven by those memories, Rabbi Weizenbaum led his congregation, Temple Emanu-El in Tucson, Ariz., to become one of the first synagogues to join the growing movement of churches — and now synagogues — that provide assistance to refugees from El Salvador and Guatemala.

From shore-to-shore, these congregations offer the refugees, whom the Reagan administration has declared are here in violation of U.S. immigration law, food, clothing, medical and legal aid, bail money and other

help, including shelter.

This past week, national attention has been focused on the controversial sanctuary movement as it has come to be known by the opening of a trial in Tucson, Ariz., in which eleven people, including two Roman Catholic priests and a nun, are accused of conspiring to transport and shelter illegal aliens from Central America. If they are convicted, the penalties could be as harsh as five years in prison and \$10,000 fines.

Under U.S. immigration law, a person in the United States, legally or illegally, who is unwilling to return to his country of origin because of persecution there or a "well-founded" fear of persecution qualifies for political asylum. The sanctuary movement argues that refugee status is granted easily to those from countries, like Nicaragua, at ideological loggerheads with the Reagan administration and withheld from illegal aliens from countries, like El Salvador, supported by the government.



Central American Refugees

The government is prohibited from giving military assistance to countries with "gross" human rights violations, and some religious activists suggest that the administration is hesitant to grant Salvadorans and Guatemalans political asylum for fear of jeopardizing U.S. military assistance to those countries. The government denies there is any

connection between the two.

Jewish absence 'noteworthy'

So far, more than 250 churches have opened their doors to Salvadoran and Guatemalan refugees, supporting an estimated 3,000 Central American refugees. Only 17 synagogues have joined the sanctuary movement, drawing criticism from those who view liberal Judaism as being in the vanguard of social concerns in the United States. "Few...synagogues have opened their doors to the refugees," writes Rabbi Richard A. Block in the current *Journal of Reform Judaism*, "and not a single Jew, rabbi or layperson, is among those who have been charged with breaking immigration laws... Our absence is noteworthy." Rabbi Weizenbaum says: "Among Jews, nobody has been very much out in front of the issue."

Nonetheless, the campaign has begun to take root in the Jewish community and it is slowly expanding.

In fact, Rabbi Weizenbaum will be leading a workshop on the sanctuary movement at the biennial convention of the Union of American Hebrew Congregations (UAHC) in Los Angeles next week. The UAHC is also scheduled to consider a resolution that favors legislation to suspend temporarily the deportation of Central American refugees and states: "We call upon our congregations to provide material and financial support and counseling for refugees and to create funds or programs." Both the (Conservative) Rabbinical Assembly of America and the (Reform) Central Conference of American Rabbis have already adopted similar resolutions. There has been no organized involvement by the Orthodox.

The proposed UAHC resolution stops short of calling on its congregations to become sanctuaries for housing refugees and this reflects the dilemma confronting the religious Jewish community: helping the refugees

Continued on Page 3

After Zionism-racism

By MOSHE BEN-YOSEF

Ten years have passed since the General Assembly of the United Nations passed by a majority of 72 to 35, with 32 abstentions, a resolution whose last line and operative point "determine that Zionism is a form of racism and racial discrimination."

Who was behind resolution 3379 of Nov. 10, 1975? It was supported by the Arab/Muslim and Soviet blocs (excepting Romania) and by part of the non-aligned group of countries. Most of the Latin American countries abstained; about a third of the African countries voted against (5) or abstained (12). While Japan abstained, the majority of the Western democracies voted against. Thus the same automatic majority which has voted against Israel consistently for many years was able to push through the resolution.

In Nazi footsteps

Significantly, Nov. 10, 1975

was the 37th anniversary of the Kristallnacht, when the Nazis in Germany and Austria set fire to nearly 200 synagogues, completely demolishing 76 of them. The "Night of the Broken Glass" was a landmark in the destruction of German Jewish life and is considered to be the event which heralded the oncoming of the Holocaust.

UN circles noted the leading role of the USSR in promoting the resolution. For some years Soviet propaganda did not hesitate to link Zionism with Nazism but the resolution legitimized Pravda's interpretation of the resolution — that "the great majority of the peoples of the world...resolutely demand the eradication of Zionism from our planet."

However, it took time — perhaps too much time in the view of some observers — for the deeper implications of the Zionism-racism resolution to

Continued on Page 2

'Illiterate' Jewish leaders

By JOEL YANOFKY

QUEBEC — Despite his position as vice-president of the World Jewish Congress and former president of the American Jewish Congress, Rabbi Arthur Hertzberg's voice is one of dissension in the Jewish community.

Speaking recently at The Jewish Public Library in Montreal, Hertzberg did not change that tune nor did he shy away from criticizing Jewish leaders who are often "self-elected" strictly on the basis of money, status or political clout.

A small man, with a mischievous gleam in his eye and a dramatic rise in his voice, Hertzberg, 64, told an audience of 300 people that "there has to be at least one meshuganah who goes around the Jewish world and says I don't take this leadership seriously. Someone has to say over and over again that the lasting concerns of the Jewish people are not being expressed by

the present leadership."

'Jewishly illiterate'

Hertzberg contends that the man who is learned in the ways of Jewish life, religion and

culture — the man who was once the elite of Jewish society — has become irrelevant today. Instead, it is now the man who is influential in the outside world who is

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Peres kicks off Bond drive

NEW YORK — In the presence of Israel Prime Minister Shimon Peres, the Israel Bond campaign for 1986 was launched at a dinner of welcome for Israel's Premier with advance Bond subscriptions totaling \$32.1 million. The Bond event, held in New York at the Hilton Hotel was attended by 500 guests, including representatives of Jewish communities in the United States, Canada and Latin America. During the three-week period preceding the dinner, the Bond Organization had sold \$29.4 million in its various securities in honor of the Prime Minister's visit towards its 1985 effort. Mr. Peres told Bond leaders that Israel is "sincerely and seriously looking for an opportunity to make peace...to make peace with Jordan, to renew peace with Egypt and to solve the Palestinian problem. "We want to do this not by war but by meeting, by talking, by negotiating, by being fair and trying to reach a middle road. This is not an easy undertaking. But it is better than going to war again, endangering the lives of young men and women again, deepening the bitterness, the prejudices and the hatred between Arab and Jew again. If peace is needed in the eyes of the Arabs because of Arab needs, we will achieve peace."

Anti-Jewish references dropped

NEW YORK — A liturgical reading that eliminates anti-Jewish references from the account of Christ's Passion has been reissued by the National Conference of Christians and Jews. "A Liturgical Interpretation in Narrative Form of the Passion of Jesus Christ" was prepared for use by Christian congregations wanting to overcome the anti-Jewish elements in Holy Week worship. The Liturgical Interpretation is a landmark in Christian attempts to implement the church's belated realization that accusing the Jews of Jesus' death is bad theology that has had horrible consequences in western history," said Elliott Wright, vice president for program of the NCCJ. "We are pleased to reissue this text."

Israel victories at U.N.

UNITED NATIONS — The bankruptcy of the PLO's Jekyll-Hyde policy of diplomacy and terror, and the steadfastness of the United States has resulted in two victories for supporters of a more even-handed U.N. policy toward Israel. The U.N. General Assembly stuck by its rule of consensus and dropped a non-aligned bid to invite Yasser Arafat to its 40th anniversary celebrations. Later the General Assembly, by a vote of 80 to 41 with 20 abstentions, turned back another Arab initiative to oust Israel. The occasion was marked by a fanatic outburst from Iran, which called for a purge of Palestine "from the filth of Zionist occupation."

Jewish-Catholic relations improve

NEW YORK — The last 20 years have seen more "positive encounters" between Catholics and Jews than in the first 1,900 years of the Roman Catholic Church, the American Jewish Committee's national director of interreligious affairs told a ceremony at Temple Emanuel marking the 20th anniversary of Nostra Aetate, the Catholic declaration on relations with the Jewish people. Rabbi A. James Rudin, responding to an address by

John Cardinal O'Connor, Archbishop of New York, told the gathering, "We are all children of Vatican Council II," which, he went on, "has irreversibly changed the way we look at one another." He continued:

"We commemorate the Vatican Council's 20th anniversary not as an exercise in nostalgia but rather as a mandate for further constructive change."

Rabbi Rudin asserted that "Cardinal O'Connor's

strong leadership in combating all forms of anti-Semitism and extremism is deeply appreciated by the Jewish community."

"Could any people have been farther apart before 1965?" Rabbi Rudin asked. As for Nostra Aetate, he recalled that many Catholic statements since 1965 have "broadened and deepened Catholic-Jewish relations," all of them set in motion by that declaration.

Ten years after Zionism-racism

Continued from Page 1
sink in. There were those who suggested ignoring the resolution and letting sleeping dogs lie. Others thought that "the dogs may bark but the convoy moves on."

They were wrong for as Rabbi Joshua Heschl once said, "of all the organs in the human body, the most dangerous is the tongue." It was in the hate-filled words of the Nazis that the Holocaust began.

The real truth was expressed by U.S. Sen. Daniel Patrick Moynihan, the then US Ambassador to the UN: "The terrible lie that has been told here will have terrible consequences...there will be new forces, new prophets and despots, who will justify their actions with the help of just such distortions of words as we have sanctioned here today. Today we have drained the word racism of its meaning. Tomorrow, terms like national determination and national honor will be perverted in the same way...We must tell the truth about the lie. We must tell it loudly and clearly and often..."

Subverts UN principles

What may not have been clear a decade ago is now crystal clear: that the resolution carries at least three major implications. First, it undermines the legitimacy not only of Zionism but also of the State of Israel. For if the world has condemned Zionism, what is the moral and political justification for the existence of a Jewish State whose raison d'être is Zionism?

Second, the resolution gives a new lease of life to anti-Semitism for although anti-Semitism and anti-Zionism are not identical, as the Costa Rican UN representative, Father Nunez, declared, "To compare Zionism with racism is a calumny against the Jews and a return to the old anti-Semitism that was a scourge of mankind for centuries." WZO Chairman Arye Duizin has also noted that "the virulent campaign to demonize and dehumanize Zionism...is the highest degree of anti-Semitism. Its aim is nothing more nor less than to nullify the most meaningful achievement of the Jewish people in

modern times, the creation of the independent State of Israel.

Third, the resolution constitutes an attack on the United Nations itself for it subverts the principles and purpose of the UN Charter and undermines the tenets of democracy, truth and human dignity for the promotion of which the United Nations was established. As former US Ambassador to the UN Jeane Kirkpatrick has pointed out, the resolution sabotages authentic UN activity against terrorism and racism since in the new UN double talk "terrorism is defined in terms of national liberation movements (which have) all rights when they act against illegitimate regimes such as the State of Israel."

'Unjustified Aggression'

Thus we have reached the incredible situation in which the United Nations and the Ayatollah Khomeini of Iran use the same anti-Israel rhetoric. Khomeini speaks of "the danger of international Zionism (to) the world's liberation revolutions and Iran's genuine revolution (from) world-devouring criminals" whose technology is directed to the defeat of the world's oppressed.

Jeane Kirkpatrick takes pains to emphasize that the Zionist-racist equation is in effect "a program for the disappearance of the State of Israel" since in the United Nations "States designated as racist have no rights whatsoever." If Israel is "a crime against international law," then "any Israeli effort to defend herself will be denounced as unjustified aggression against the attackers."

The decision to initiate and develop an intensive, ongoing, long-range campaign against the defamation of Zionism which was taken in 1984 was therefore founded on the increasingly clear perception that when Israel is defined as a racist State, it becomes fair game for all those out to destroy what they call 'the Zionist entity' when their real intention is to do away with the State of Israel. Initiated by the WZO Department of Information in cooperation with the Israeli Foreign Office, local and international Jewish and Zionist bodies and distinguished

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Synagogues sheltering Central American refugees

Continued from Page 1
may end in a jail term; not helping may mean they are sent back to face certain danger, perhaps death.

Synagogues break the law

Most of the synagogues involved have stayed within the limits of the law in their support, but several — while they have not used the temple itself to shelter refugees, an illegal act that is largely symbolic gesture — have decided to knowingly violate the law by harboring refugees either at congregants' homes or other locations provided by the synagogue. "We do have individuals who have 'safe homes,'" Rabbi Weizenbaum says.

Such efforts propel the sanctuary movement beyond the religiously-motivated desire to help victims of oppression into the political realm of using acts of civil disobedience to condemn the Reagan administration's foreign policy in Central America. "Over this question do we wish to raise the issue of defying the government?" asks Rabbi Balfour Brickner, of the Stephen Wise Free Synagogue in New York, which is now considering joining the sanctuary movement. "It goes beyond the bunch of Salvadorans who are running away from home."

Compassion for persecuted

The concept of sanctuary is found in the Old Testament. Moses was commanded to create six Cities of Refuge quickly and the "refugees" non-Jews could flee if they had been accused of a crime that might bring them death. The cities were located throughout ancient Israel so that they could be reached quickly and the "refugees" given protection. For Jews, of course, the memories of the Holocaust — and of the gates of so many countries closed tightly to Jews at that time — conjures up feelings of compassion for those fleeing persecution. "I think that Jews are responding now about how deeply they feel about the issue, how close to home it can be," says Annett Jaffe, of the New Jewish Agenda, which has been active in encouraging Jewish participation in the sanctuary movement. "Refugees being turned away and going back to places where they might die is something that Jews can identify with."

Rabbi Marshall Meyer, who has just been appointed to the pulpit of Congregation B'nai Jeshurun in New York and who spent more than a year on an Argentine commission investigating "disappeared persons" there, puts it simply: "As far as Jews are concerned it could be *deja vu*."

For many congregations it is an initial approach by the local Christian community

that starts the discussion and debate in synagogue meetings. "The sanctuary movement really did start with the churches," Jaffe says. "Churches have been in the forefront and then will do outreach to the community...and ask them to be sanctuaries." Indeed, several observers see this as an opportunity to build a liberal-striped interreligious coalition between Christians and Jews.

This was the case at Temple B'rith Kodesh in Rochester, N.Y., which was contacted by Catholic and Presbyterian churches in the town. "They were entering into the movement and asked whether we would go along with them...to support a refugee family in our community," says the temple's rabbi, Judea B. Miller. "We responded, after agonizing over this (the congregation studied the matter for two years), that we would support a family." Rabbi Miller, who had relatives turned away by the United States in the 1930s — "this opened up old memories," he adds — credits the showing of a film, titled "The Boat is Full," which depicts the plight of Jewish refugees fleeing Germany to Switzerland and who were ultimately turned back, with having a "tremendous impact" on the decision of his congregation to help a family from Central America.

'Help me, save me!'

The father, Rabbi Miller says, was a union organizer in El Salvador and the mother worked at a family clinic. They brought their four children here and an elderly grandmother. "These people are not economic wetbacks," he says. "Obviously they're fleeing." Asked if he would consider using the synagogue itself to house the family, Rabbi Miller responded: "We have enough families with extra bedrooms. But if we had to, we would." He refused to comment on whether or not members of his congregation were actually sheltering the refugees.

"If someone is running for his life, saying 'Help me,

save me!' how dare we not help them...I cannot imagine doing anything that would allow these people to be returned to places where they may be in jeopardy," Rabbi Miller adds. "These people are running for their lives and that's the bottom line for us."

In the past, B'rith Kodesh supported two families from Cambodia and refugees from the Soviet Union, Iran and Rumania. "They were protected and given asylum by our congregation," Rabbi Miller has written. "We do not believe that giving sanctuary to other refugees from El Salvador is different from that experience."

Not a Jewish problem

For any congregation the decision to violate the law of the land or to endorse a movement that advocates breaking laws if necessary can spark emotional debate.

For instance, Beth Israel, a Reconstructionist congregation in Media, Pa., is scheduled to vote in December on an endorsement of the sanctuary movement. Although such a step would not violate any law or entail concrete action in support of the refugees, Beth Israel's rabbi, Brian Walt, says that "people are mixed." In addition to concern about violations of U.S. immigration law, Rabbi Walt points out that some of his congregants have other objections. First, they do not view asylum as an "integral process" of the synagogue. "Instead, it is seen as a political issue as opposed to a religious one. Second, some of those who have voiced opposition suggest that it is not a Jewish problem. 'They feel that there are so many needs of the Jewish people and that we should attend only to those,'" Rabbi Walt says. He adds: "Many congregations are going to decide against it by not taking it up."

For the most part, that has been the position of lay Jewish organizations, which have expressed concern that the administration's policy toward people fleeing from communist and non-communist countries is

"not being handled properly" in the words of one official, but look to legislation rather than civil disobedience to bring about a change. "We are supporting legislation, at least in the case of the Salvadoran refugees, that would freeze the process of deportation," says Mark Stern, assistant director of the American Jewish Congress legal department. "But it (the American Jewish Congress) has taken no position one way or the other on the sanctuary movement."

Criticizing the Reagan administration

Although some participants in the burgeoning sanctuary movement have made it clear that it is a religious issue and not a political one, others proclaim that it indeed reflects the liberal Jewish community's disaffection with the Reagan administration in general and its foreign policy in Central America in particular. These critics cast a skeptical eye toward the administration's claim that refugees from El Salvador and Guatemala are coming to the United States only because they believe that they can find work here. Rabbi Marshall Meyer, who was Jacobo Timmerman's rabbi in Argentina when it was ruled by a right-wing dictatorship, points out that the U.S. government towed the same line when Jewish refugees were trying to come to America to escape the Holocaust. "It seems incumbent upon the synagogues and the Jews more than any other people to understand the plight of refugees who are fleeing for their lives, not because they want 'economic betterment,'" says Meyer, who plans to raise the sanctuary matter at B'nai Jeshurun. "So what if it is politicized against the Reagan administration. That's what a democracy is all about."

Furthermore, because sanctuary involves civil disobedience, the Jewish community will have to decide

if this is an issue on which it wants to stake out a position that could set the stage on which government prosecutors square off against rabbis in U.S. courts. Some Jewish leaders have expressed concern over raising the specter of such a church-state confrontation. Others, like Rabbi Brickner, of the Stephen Wise Free Synagogue, which adopted a Vietnamese boat family and shelters the homeless in the synagogue every night, believe religion must occasionally be used as a countervailing power against the government. "It is legitimate for religious truth to talk to political power in ways that are controversial," he says.

Government "snooping"

Perhaps the most explosive clash between religion and government has surrounded use of paid informants to infiltrate churches — and probably synagogues — to tape record conversations of the faithful in an effort to build its case against the sanctuary movement. Albert Vorspan, director of the UAH commission on social action, believes that the government's methods may backfire and spur more involvement in the sanctuary campaign as a way of protesting against the invasion of America's temples and churches by agents of the state.

"There's going to be a major debate on the questions of law...and how the government operates, how the government prosecuted this trial," Vorspan says. "The whole implication of people infiltrating churches and synagogues to tape conversations of the social action committee — that's going to scare a lot of people."

Rabbi Stephen Jacobs, of the New Reform Congregation in Los Angeles, which recently signed up in support of the movement, adds: "The government should stop snooping on its citizens. There are many of us who have grave concerns about that."

Jordan arms delayed

WASHINGTON — Saying "This is a victory for peace," Thomas A. Dine, executive director of the American Israel Public Affairs Committee (AIPAC) praised the 74 Senators whose opposition to Jordan arms sales resulted in postponement of the sale.

The U.S. Senate voted 97 to 1 recently to delay the sale until March 1 or until King Hussein enters peace negotiations. Congress will have the option of blocking the sale if negotiations are not underway by that time.

However, Dine also warned against complacency on the part of the pro-Israel community.

"America's pro-Israel com-

munity does not oppose all arms sales to Arab nations," said Dine. "We do, however, question major arms sales to countries that consider themselves at war with Israel. By postponing the sale, Congress is giving Hussein time to enter negotiations, while giving him an incentive to do so. This is a victory for peace in the Middle East."

"Senators Heinz, Kennedy, Kasten, Inouye, Boschwitz, and Cranston, who led the opposition to the sale, deserve credit for their victory — as do all the 74 Senators who sponsored the resolution disallowing the sale." John Heinz (R-PA), Edward Kennedy (D-MA),

Continued on Page 9

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Yuli Edelshtein: A Soviet Leader

By STEPHEN N. ROTH

With all the voices claiming to portray accurately life in the Soviet Union and the true situation facing Soviet Jews, it's sometimes hard to know whom to believe.

A few weeks ago, Soviet Premier Mikhail Gorbachev was on French TV asking where in the world Jews had it better than in the Soviet Union. Gorbachev asserted that while Jews make up less than one percent of the population, they hold 10 percent to 20 percent of the leadership positions. Everyone in the Soviet Union is happy, Gorbachev said, and the notion that Soviet prisons hold anything other than criminals is not worth responding to.

At about the same time, the publisher of a small Chicago newspaper, the Sentinel, returned from a short visit to the Soviet Union and was going to set the "current crop of Soviet-savers" straight by presenting the first "objective" series on Jewish life in the Soviet Union. The publisher, J.I. Fishbein, had based his findings on talks with his Soviet tour guides and a few Soviet-appointed rabbis as well as some elderly Jews he met in their synagogues.

He specifically avoided meeting with those Jews that were unhappy or wanted to emigrate because he was afraid to associate himself with "pariahs" having stories not in accordance with the view the Soviet government wanted him to have. Fishbein came away with the following conclusions: that the loss of Soviet Jewry is "inevitable"; that "Big Brother" does not hover over Russian Jews; that anti-Semitism and discrimination against Jews logically must exist in Russia since it does everywhere else, although he could find no evidence of it; that the U.S. government is to blame for the Soviet refusal to allow Jews to emigrate; and that well-meaning but misguided western Jews should adopt Neville Chamberlain's strategy of Nazi appeasement used before World War II, namely, do nothing to antagonize the Soviet Union while we work to elect a new American President who will be friendly and conciliatory toward the Soviets in hopes that this will enable them to allow their Jews to emigrate.

While I felt it important to mention these views, I didn't think it would be fair to limit this column to only "objective" ones, so I've decided to balance it with the story of a man with a "subjective" but first-hand appraisal of Soviet Jewish life. His name is Yuli Edelshtein, and he's one of Mr. Gorbachev's Jewish "leaders" whom the publisher neglected to visit.



Yuli Edelshtein

You see, Yuli Edelshtein is one of the Soviet Union's leading Jewish prison camp inmates. As such, his job is to saturate railroad ties with the chemical agent, creosote. It's a position requiring great skill as one good whiff of the stuff could put Edelshtein into an early and permanent retirement.

He began his training to become a "leader" in 1978, when at the age of 19, he applied to emigrate to Israel. He was refused because the father he had not seen since the age of six months had access to classified materials. Edelshtein and his new wife, Tatiana, kept trying but the KGB got tired of his persistence and made it impossible for Yuli to continue in his job as an English teacher.

Undaunted, he kept busy by teaching Hebrew, studying Jewish culture, and acting as a liaison between religious and nonreligious Jews in Moscow. He was arrested and after a search of his apartment, charged with possession of narcotics for use in Jewish rituals. Edelshtein maintained his innocence and found it particularly curious that the arrest warrant specified the drug and its exact quantity two weeks before the laboratory analysis had come back.

At his trial, he got his first real taste of Soviet "justice." His friends and relatives were barred from the courtroom; only witnesses for the prosecution were allowed and they could not be cross-examined; and the judge helped prosecution witnesses get their testimony right. Before Edelshtein was

convicted and sentenced to three years imprisonment, he proclaimed: "I don't admit any guilt because I am not guilty. I did not possess any drugs. I know that all my friends and relatives who know me for a long period of time and who are now on the street by the entrance of this building and were not admitted in this court, they know also that I'm not guilty. If the verdict would be guilty, I believe that my G-d and my people will help me to endure it and go the whole way that was prepared for me and at the end I will come back to my homeland."

Shortly thereafter, Edelshtein began his two-month journey to a Siberian prison camp by cattle car. Upon arriving, he was "sworn in" to his new position by his first of many beatings. They said they were going to "knock the religious delirium out" of him. He was placed in a barracks with hard core criminals, who were encouraged to bully him by camp officials. Tatiana has protested to no effect.

So today Yuli Edelshtein spends his time in and out of the barracks, between the frigid, lice-ridden plank they call his bed and the creosote laden air by the railroad tracks where his first wrong breath could be his last. If you want an "objective" opinion on how Edelshtein is doing, you'll have to ask the J.I. Fishbein or Mr. Gorbachev.

Tatiana (and Yuli) Edelshtein
Leningradskaia Pr. 3
Korp. 6, Apt. 505
Moscow 125284, U.S.S.R.

Guidelines for corresponding with Refuseniks

Corresponding with Soviet refusenik families gives you, the reader, a unique opportunity to personally alter the course of history for a Jewish family. Your contribution by writing helps to accomplish the following:

1. Show the Soviet government that Jews in the free world are concerned about the fate of their Russian relatives.
2. Provide substantial protection against government harassment and oppression of the family you write to by putting the Soviets on notice that their treatment of this family is being closely monitored.
3. Give hope and encouragement to refusenik families by providing links between them and the outside world, constantly reminding them that they have not been forgotten, and showing them that you stand behind them.
4. Increase your awareness of your own heritage while helping others to fulfill theirs.

The guidelines that follow are necessary to insure that you maximize the effectiveness of your letters while minimizing unnecessary risks. Take time to follow them.

Who should write

- a. Every concerned adult, child and family
- b. Schoolchildren (as class projects), youth groups, social clubs
- c. Rabbis should discuss refusenik families with their congregations and encourage correspondence. Copies of columns or addresses may be distributed or posted in synagogues.

What to write

Refusenik families will let you know what they want to write about. Initially, tell them you found out about them in a newspaper, from friends, or in synagogue. Ask for and supply information about jobs, interests, activities, and family. Children can write about school, teachers, friends, or things they learned in Hebrew school. Everyone should write in detail about Jewish topics. This can include holidays, customs, celebrations, weddings, Bar Mitzvahs, synagogue, etc. If you do not have time to write letters or cannot write well, send postcards or at least birthday, Jewish New Year, Hanukkah and Passover cards.

Do not

Criticize the Soviet government in any way, discuss politics or Zionism, or mention any Jewish agencies.

What may be sent

- a. Photographs — exchange photos of your families and of Jewish events in your life. Many Soviet Jews have never seen a wedding chuppah.
- b. Small Books — Russian-Hebrew Dictionaries and books on Jewish holidays, customs and culture are highly desirable.

Do not send

Money or stamps; books about the Soviet Union, Zionism, or politics; food (exception: candy or gum).

How to correspond

1. Save the columns and guidelines for any families you select.
2. Write all letters in English (Hebrew, Yiddish, and Russian are also acceptable).
3. Date and number letters so that the refusenik family will be able to monitor what is getting through.
4. Copy the address onto the envelope exactly as it is written at the bottom of the column. Put your return address both on the envelope and in your letter.
5. You may send letters either Registered-Receipt Requested-Air Mail (\$4.25 plus postage) or Air Mail (postage only). Postage is currently 44 cents for 1/2 ounce. Air Mail is less expensive but also less reliable. With Registered Mail, if you fail to receive a signed Return Receipt within 60 days, a tracer can be placed on your letter. Should this fail, you are entitled to a penalty payment from the Soviet Union of \$20.40. Ask your postal clerk. Either way, your first letter is less likely to get through than subsequent letters so it's a good idea to remail a copy of your first letter by regular Air Mail after about 2 weeks. Sometimes answers to letters may be delayed. **DON'T GIVE UP!**
6. Send a copy of any letter bearing important news or urgent requests to this column in care of The Post and Opinion.

For additional information about helping Refuseniks including visiting them in Russia, write: The Union of Councils for Soviet Jews, 1522 K Street NW, Washington, D.C., 20005, or call your local U.C.S.J. office.

"Yours, Anne"

By IRENE BACKALENICK

Sooner or later they had to make a musical of the Anne Frank story. Not that it is necessarily a sacrilege to do so. Musicals, of late, have



taken on darker, more serious tones, coming closer to the genre of opera. Actually, a poignant story can become more poignant, a tragedy more tragic, if enhanced by music.

Yet the question remains: Can the enormity of the Holocaust ever be transformed into an art form? Can the story ever really be told?

The truth is that the Anne Frank story carries a different message — one of, not annihilation but, rather, the endurance of the human spirit. Undoubtedly that explains the widespread appeal of

Anne Frank's diary and the subsequent Broadway play. Now comes the musical, an adaptation of the book and play, presented at Playhouse 91 in New York and titled, "Yours, Anne."

The musical has impressive background credentials. It was developed through grants from the National Endowment for the Arts and The Ford Foundation, with the assistance of The Anne Frank Foundation of Switzerland, The Anne Frank House of Holland, The American Friends of Anne Frank and the Minnesota Opera Company's program for new music-theater works.

I approached the musical with both trepidation and anticipation — the hope that it would be a lofty theatrical, emotional, and philosophical experience — and the fear that it would be less than that.

Alas, "Yours, Anne" does not pack the emotional and aesthetic clout one hopes for. Much of the difficulty lies with the production itself. Spread across the broad, open stage, the set does not

Continued on Page 11

A Rabbi Gets His Walking Papers

By JACOB NEUSNER

The Jewish community works because of its professionals, its civil servants — rabbis, executive directors of various institutions and



Federations, cantors, principals and teachers, and the like.

The quality and character of our community depend upon the excellence of professionals. It is no different from industry, universities, government, the military and the like: we live by the pros — or we die by their unprofessionalism.

We Jews have no long tradition of managing large organizations. Three generations ago the only institutions Jews ran on their own were corner grocery stores and village yeshivas. But now we have administration and executive tasks in the hands of Jews in large industry and government, both in this country and overseas, and synagogues can call for leadership on experienced lay women and men.

What follows? It is that we have to maintain in our own institutions those same high standards of professionalism that apply in the larger world in which we carry on our great careers.

Above all we have to maintain high standards of equity and decency in our relationships with our "employees," that is, our professionals.

I happen to be blessed to work, in a world with fair rules and powerful sanctions against violating them. Universities ordinarily treat professors the way professionals should be treated.

Imagine, therefore, my surprise when I heard the following awful story:

There was a rabbi who served his congregation for more than 30 years. He gave the job his best. He did many important things, built lasting programs and institutions. Along the way he made friends but also enemies.

His contract specified that, when he reached 65, he had the right to retire, at the mutual agreement of his congregation and himself. That meant that he did not have to retire if he did not wish to do so, but that he had the option.

He went off for a sabbatical leave. When he came back, he discovered that the executive committee of his congregation had voted, in his absence and not giv-

ing him the courtesy of a hearing of any kind, 23 to 2 to retire him (a new transitive verb!).

If such a story came from a synagogue, the rabbis would rightly protest. They would point to the callous and mean-spirited treatment of their colleague. They would tell us that congregations do not appreciate rabbis and do not treat them properly. They would regard such treatment as a violation of all rules of decency.

But what will the rabbis tell us, when that is how they have treated their rabbi?

For I have just told the story of Rabbi Wolfe Kelman, executive director of the Rabbinical Assembly for decades, who went off to

clearly began as a sad story.

But there is a second tale. This one may not end quite so promptly and felicitously.

Just now the representation of the Rabbinical Assembly on the Search Committee for the new chancellor of the Jewish Theological Seminary was made exactly equal to the representation of the United Synagogue, the Women's League, and the like. The JTSA faculty has many times the number of representatives of those so-called ancillary bodies.

But Conservative Judaism lives or dies in the Conservative rabbinate — there above all. The Rabbinical Assembly is far more important to Conservative Judaism than the JTSA

Wolfe Kelman, executive director of the (Conservative) Rabbinical Assembly for decades who went off to spend a year in Israel, came back to discover he had been retired. Is this how the rabbis want lay people to treat the aged among their own group?

spend a year in Israel as executive director of the RA and came back to discover he had been retired. Is this how the rabbis want lay people to treat the aged among their own group? I hope not, for the sake not of the rabbis but of American Judaism.

Since writing these words, I received from Rabbi Alexander M. Shapiro, president of the Rabbinical Assembly, the following statement:

"I should like you to know that all issues that have to do with Wolfe's status at the Assembly are now being worked on very carefully and cooperatively with much concern for the feelings of everyone involved."

That is gratifying news, and I hope, and believe, that it represents a movement toward a happy ending to what

faculty.

Now if the chancellor is head of an academic institution only, then the RA should not be represented at all, and neither should the Women's League and the United Synagogue.

But if the chancellor is to lead Conservative Judaism, then the JTSA faculty should have no more of a voice than the RA, the United Synagogue, the Women's League, and all other constituencies of Conservative Judaism.

The fact that the RA accepted a single vote, as against five for the JTSA faculty, speaks for itself. I would not have settled for that. But, on the other hand, I also would not have offered the RA so paltry a voice in the future. In my view the rabbis are the future.

Martha Schlamme: an appreciation

By IRENE BACKALENICK

Singer/actress Martha Schlamme could interpret the haunting, bittersweet music and lyrics of Kurt Weill and Bertolt Brecht as no one else could. A Viennese Jew born in 1925 and interned in England during the war, she knew, first-hand, the world of Brecht and Weill, with all its starkness, decadence and menace. And whether the tune was in German or English or French, she could bring it to life.

Martha Schlamme, 60, died a few weeks ago. Reading the notices of her death in the New York papers, I felt, not only the loss to us all of a fine performer, but a personal loss. The one evening I had spent with Martha Schlamme had made a memorable impression.

Last winter, deep into a story on the Jewish Repertory Theater, I had tracked down Miss Schlamme. She had performed in the company's first play in 1964, and I was eager for her recollections.

At the time last winter she and Alvin Epstein were in New York City with their so-called "15th Anniversary Farewell Tour," otherwise known as "A Kurt Weill Cabaret."

She invited me to see the show and suggested that we have supper afterward at a cafe across the street. A generous, warm woman, she gave easily of her time and talent, even to a complete stranger.

The marvelous evening of Brecht-Weill songs, as only Schlamme could sing them, flowed easily into the after-show visit. We were joined at the cafe by other Schlamme friends, and she introduced my husband and me as "her new friends."

Somehow, in the din of table conversation, late supper and wine, I managed to tape a warm, delightful, charming Schlamme interview. She talked of her desire to do more acting and not be typed as "merely a singer," her memories of the early days at the Jewish Repertory Theater, and, above all, her pleasure of bringing music to people.

Later, my husband and I drove her home to her New York apartment, parting genially and planning to meet again. But, alas, that never happened.

In late late August Miss Schlamme, whose show with Epstein had just closed, went to Chautauqua to teach and perform. It was during her solo performance there that she had a stroke, and though she lingered on for seven weeks, that performance was, in reality, the end. It was, as another critic has said, an ending Martha Schlamme would have liked — to go out singing, surrounded by applauding admirers and devoted students.

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Second Coming:

By EVELYN LAUTER

Although no one knows the number of Jews who don crosses in place of their Stars of David, the trauma for families can be insurmountable. Here is the moving story of Jewish parents and their Christian children.

Where did we go wrong?" they want to know, "Were we too pushy? Not pushy enough?"

Parents of a young Jewish adult who converts to Christianity in the course of an intermarriage know the rationale: We live in a pluralistic society in which college and the workplace come equipped with built-in blenders. An unlikely alternative would be the totally traditional community — a modern shtetl.

A recent American Jewish Committee study puts the current rate of intermarriage at about 40 percent, a figure thought unlikely to decrease in the near future. And, while the overwhelming majority of conversions go from Christianity to Judaism, only three percent turn from Judaism to Christianity. As the rate of intermarriage is itself a controversial figure, no one knows the precise number of Jews leaving Judaism for Christianity. Such conversions are something that the Jewish community would rather not face.

Why do people convert? Though acknowledged as its leading reason, intermarriage is not the only motivating force. Dr. Myron Bornstein, a Chicago-area psychiatrist, says: "The person who converts is lacking in a strong personal identity, in a sense of self."

Not so, according to Rabbi Dov Taylor of (Reform) Congregation Solel in Highland Park, Ill., who says: "We feel proud and rightly so when people come to us and say they feel a kinship with what Judaism teaches, that they are at home in it. But, when it goes the other way, when Jews seek another religion, we say, 'that can't be out of conviction; they must be insecure, they must not have a good sense of themselves.' We damn them."

He adds: "I don't think you can have it both ways. If you allow for the possibility that people are free to examine their own convictions, to decide what they believe, to seek the truth wherever they think they can find it, then you have to be open to the possibility that some will leave Judaism just as many will come to it."

Rabbi Sholom Singer of (Reform) B'nai Torah, Highland Park, Ill., calls conversion from Judaism "running with the herd."

What follows is an account of some Chicago-area residents who converted and how it has affected their families. The setting for this story is greater Chicago, but Jews converting to Christianity is taking place in towns and cities across the country. All of the names have been changed except for those of the clergy and the psychiatrist.

When Esther Milstein went to visit her daughter in a New England city, she was determined to deal gracefully with the fact that Anna had married an Episcopalian — her second. With two young children from her first marriage and her physicist husband, she moved into a community of landed gentry Christians. Anna and her family were

Evelyn Lauter is a Chicago-based freelance writer. Her work has appeared in the *Christian Science Monitor*, *Parade*, the *Saturday Review* and many other publications.

uneasy newcomers to the scene.

On the first night of Esther's visit, after everyone had gone to bed, she and her 35-year-old daughter went into the family room; Esther had expected a good, old-fashioned gabfest. She noticed that Anna seemed a little ill at ease.

"Mom," Anna said, "How do you feel about Jesus?"

"Well, I think he was a young man of high ideals, he was a rabbi and a teacher...but" — an ominous chill ran through her — "why are you asking me this?"

"When I was Jewish..." Anna said. And that was all her mother heard. In retrospect, Esther remembers only that opening statement. The rationale that followed remains shrouded in fog. Next morning Esther left for home to start mourning the loss of her daughter with whom she hasn't spoken in more than a year.

Not mourning as practiced in the old days, of course, but trying to cope as best she could with the combination of shock and heartache and a certain amount of shame.

"When religion was the most important thing in their lives," says Reform Rabbi Arnold Jacob Wolff of KAM-Isaiah Israel, Chicago, "parents sat shiva for a converted child. But it isn't that way any more. Usually there is no break; the parents simply live with it."

"The conversion is a loss," says Rabbi Stephen Foster of Temple Emanuel, Denver, Colo. "There will be a process of grieving as in any other loss, but you have to mourn over what was and deal with what is. You have to rebuild on what is there. My children know I won't officiate at their weddings if they marry non-Jews but they also know that I won't disown them under any circumstances. This doesn't mean I wouldn't always have a sense of loss over what I'd hope they would have done."

Even the Orthodox seem to be conceding now that perhaps there is some hope for parents of the convert. Rabbi Moses Mischeloff of Congregation KINS, Chicago: "If a young person is converted because she wants to marry a Christian and not out of theological conviction, the parents may continue contact in the hope that when there is a grandchild, the new mother might revert to her own background and bring up the child as she herself was reared."

"...Not out of theological conviction." The phrase darted in and out of Esther Milstein's mind illuminating stored up memories. When Anna married her first Episcopalian — a 10 year union — they had lived in a university town among a mix of Jews and Christians, blacks and Buddhists; there was no talk of conversion then. She was Anna Milstein, a clinical psychologist, who had kept her maiden name as had her liberated friends. Now she was Anne Sayers, Jim Sayers' wife, the Milstein identity left far behind along with everything else that was Jewish.

Clearly, to Esther, it was not theological conviction that sent Anna scurrying to the conversion place, but a desire to blend into the Christian landscape, into the new milieu. For Esther Milstein, an integral part of the relation-

Jews Turn to Christianity

ship with her daughter — the element of respect — had disappeared.

How regain the vital ingredient? "I don't think you ever could re-establish the respect that once existed," says Rabbi William Lebeau of (Conservative) North Suburban Synagogue Beth El of Highland Park, Ill. "You have to make some accommodation, to redefine the relationship. There has been a betrayal; you can't have the same trust, but neither can you erase the foundation of friendship. You have to say, 'We have all those years of memories — laughter, tears we shared together — all those positive things, therefore we have a relationship.' But the hurt must be acknowledged. The young person has to understand that she has hurt you."

How to deal with the hurt is, in itself, a challenge. "One must not reject the child or the child's spouse," says Rabbi Taylor, but he adds, "this doesn't mean the parent should be dishonest about his feelings. There is a covenant between the generations; even if the child does something that hurts you deeply, that you feel is unprincipled, he is still your child. But just as children have a right to their feelings and their decisions, so do their parents."

Rabbi Taylor adds: "I suspect that because of my beliefs and my sense of Jewish history and what Christianity has represented historically for Jews, I would be emotionally unable to participate in the celebrations of my converted child's life — a baptism, a confirmation, a communion. I would advise a parent to go with his feelings even though there will be a conflict if he goes or if he doesn't go. I would tell my child: the reason for my not attending is not because I want to punish you but because I don't feel this is something I can do; it would be terribly punitive to me. I don't think parents should demean and debase themselves, act as if their feelings don't count because they fear the child will cut off the relationship. That's emotional blackmail."

For Ruth Davidson a suburban Chicago widow, the hurt she felt when, within a short space of time, her son became an Orthodox Jew and her daughter a Catholic, was to her a societal matter rather than a religious one.

Unlike Esther Milstein, she sought no meaningful analysis. As a child in the south, Ruth and her family attended a temple which dates back to the 18th century. "Only," she says, "because it was fashionable to be connected. I'd always hoped my children would marry within the faith because it would be one less hurdle in their lives."

"As it turns out, it's almost harder for me to accept the fact that my son has become an Orthodox Jew. At least my daughter's Catholicism doesn't interfere with anything. If there's something social scheduled for a Friday night, Gary wouldn't consider coming. If it's on a Saturday night, say in the summer, it's always very late when he and his wife arrive — after sundown, of course."

Close during their growing up years, brother

and sister participated in each others' weddings. When Gary, a law professor now, studied comparative religion in an eastern college, he grew interested in Judaism, felt that it was a magnificent culture and that, instead of perpetuating it, we were losing it. In those days he said he saw his sister, Joan, as a wonderful, observing Jewish mother. Instead, on the eve of becoming an Orthodox Jew, he was obliged to kneel at the altar as a member of her wedding in Chicago's Holy Name cathedral.

"Oddly enough," Ruth Davidson says, "Joan was confirmed; Gary when to Sunday school for a short time, was very disturbed by it because he's a very intellectual person and he couldn't find any order there. As for his father, he believed in supporting the temple financially though he never liked to go."

"I have six grandchildren now — three of each faith. I've gone to the Catholic christenings but that didn't bother me nearly so much as attending my grandson's bris. I didn't enjoy that at all; it was so foreign and, to me, so unnecessary. I think the surgery should be done in a hospital."

"Semi-detached" was what Helen Rubens called herself when her daughter became a Lutheran. "We're not religious people," she says, "except when it comes to being decent and kind to others. I guess I mean we're not ritualistic. I felt that if Sunday school and confirmation hadn't done a convincing job for Jill, and that if Lutheranism means so much to her husband, conversion was the natural step for her. We're interested in her happiness above all else."

Rabbi Arnold Rachlis of the Jewish Reconstructionist congregation in Evanston, Ill., appears to go along with this. "When children become adult," he says, "there are a lot of things you have to take that you don't like and don't agree with. But, ultimately, it's their life...If a woman feels her husband is a caring Lutheran, say, and she isn't that strong a Jew, but wants a religion in the household and it's either going to be Lutheranism or nothing, it's hard for me to condemn. I might have the feeling but not the right to turn away from that child if she had a rational reason for conversion."

When is conversion a rejection of the parents and of the parents' values? Kathy Golden's story of her own conversion might be read as that: "My introduction to Judaism was academic," she says, "not warmly practiced in the home. Some kids of my parents' friends and I would get together in each others' houses to learn about the various religions. We belonged to the most Reform temple in our suburb, with a rabbi who harangued against Zionism; I was confirmed there."

"As I grew older, I began to search for something to believe in. I married my childhood sweetheart whose parents were deeply religious. My own mother was an atheist; she'd say to me, 'You don't need temple, you don't need God, you don't need that kind of crutch.' So I grew up with no spiritual basis for a religion."

"When we came back to Minnesota, (from

the East), we looked up a close friend of my husband who'd been assistant dean of the divinity school at the school they both attended. We spent long hours talking with him and his wife; ultimately we joined their church, an interdenominational Union church. I'm an officer in the women's guild, my husband is on the pastoral search committee — his friend is retiring. I sing in the choir and edit the newsletter. We went to Israel with a group from the church and were baptised there."

"How did my parents react? It bothered them and it didn't. I think they cared only because I was defying them. Religiously, they couldn't have cared less; for them it was an ego thing. As long as I went along, everything was fine but, when I defied them, there was a crisis. We haven't talked in two years."

"We have three sons who are being brought up in a Christian home. Two were baptised at 13 and confirmed. The third one is still too young."

"Often this is a rejection of the parents," says Rabbi Daniel Friedman of Beth Or (Humanistic) in Deerfield, Ill., "A child's way of getting back at the parent, but it doesn't have to be. Most Jewish people in my experience are so confused about what it means to be Jewish themselves that when this kind of thing happens, the whole matter is hopelessly complicated. Even though the parents assume on the one hand that being Jewish is a kind of religion identity, they themselves don't take the commitment very seriously; they're totally confused because they're conflicted over it... They're confused not only because of what the child has done but about their own view."

Just how important is the family's commitment to Judaism? Rabbi Arnold Kaiman of Congregation Kol Ami in Chicago (Reform) asks, "Are the parents once-a-year temple goers? Are they substantial givers and participants in charities but who belong to a country club sprinkled with Christmas trees? No matter what the Jewish education of the adult child, if he sees the practice of Judaism in the home as marginal, it doesn't count."

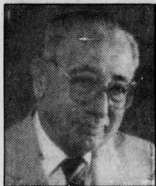
Kaiman adds: "If the child converts, the parent must show love and vividness of his own Jewish identity, of security that comes from his own practice of Judaism. If he shows that this is fulfilling to himself, he's sending a signal to his child. It says, 'come back.'"

"Two separate issues are involved here," says Rabbi Taylor. "The child's problem if, indeed there is a problem, is the parents'. I would tell the parent that his child is a separate person from himself, long past the age where he, the parent, is responsible for or entitled to make decisions for the child. Therefore, he should stop laying a guilt trip on himself, stop torturing himself. Ultimately, we have to let them be whomever they are. As Bruno Bettelheim once put it, 'We cannot dream up a life for another person; we can only lead a life of our own.'"

Honoring the landsmanshaften

By RABBI SAMUEL SILVER

Many Jewish immigrants in America banded together in the landsmanshaften, organizations of people from the same areas of Europe



(which many continued for years to call their "home").

Those who joined were motivated by nostalgia and the benefits which they all offered: sick benefits, burial benefits, etc., so important in the days before Social Security.

One immigrant group differed from the others: that was the Workmen's Circle, the Arbeiter Ring, a fraternal organization that also provided benefits but which had two other motifs: the preservation of Yiddish and adherence to social idealism. The Arbeiter Ring was part of a triad with similar aims; the other partners being the Forward and the Jewish Labor Committee.

The Arbeiter Ring fostered a network of "shules," i.e. schools featuring Yiddish. Although devoted to the teachings of the Biblical prophets, the Workmen's Circle branches were originally secular, and their programs, concerts, festivals and projects stressed culture rather than faith.

Over the years, the Circle became more hospitable to religious activities and ceremonies and also became pro-Zionist. In recent years also, some branches have yielded to assimilation and are English-speaking. Recently, the Circle marked its 85th birthday and the Forward ran a special edition in honor of the observance.

Both in English and in Yiddish, leaders of the Circle, led by Dr. Barnett Zumoff, its president, list the past achievements and current goals of the fraternal organization. One of the most moving testimonials to the influence of the Circle is by Hyman Bookbinder, Washington representative of the American Jewish Committee, who tells that from the age of seven, when he attended a Circle shule, he has felt the impact of the organization. Those who would like a free copy of the special edition of the Forward can secure it by writing the paper at 45 E. 33rd St., New York City 10016.

Who's who

What do Golda Meir, Yitzhak Rabin, Shimon

Peres, Moshe Dayan, Abba Eban, Yigal Yadin, Chaim Barleb and Yasir Arafat have in common? They all, at one time or another, have met with King Hussein of Jordan to discuss the Middle East problems.

At one time it was believed that Lebanon would be the second Arab state to recognize Israel. But that Lebanon is no more. Will Hussein finally come through and complete the peace with Israel which is already partial, since there is open traffic and commerce between Israel and Jordan? That's the Sixty Four Dollar question, and much depends on whether he can shake off 1) Arafat, and 2) fear of assassination, writes S. Ben Joshua, in the Yiddisher Kempfer.

God's power

Theodicy is the inquiry as to why innocent people suffer and evil ones often get off scotfree. The classical struggle with the problem is the Biblical Book of Job where the question is clear but the answer somewhat obscure.

The corollary is the major dilemma is the question, "If God is all-powerful and still beneficent why doesn't he put a stop to the suffering of the innocent, like the victims of a holocaust?" Some theologians argue that God is indeed omnipotent but he voluntarily limits His power so as to allow human beings freedom of choice. In his

best-seller "Why Bad Things Happen To Good People," Rabbi Harold Kushner reaches the conclusion that the Almighty One is indeed compassionate but he is not omnipotent. That is what he told a reporter recently in Israel where the rabbi-author was on a visit in connection with the translation of his book into Hebrew. The answer angers Avi Koltz, of the Algemeiner Journal, who writes that to declare that God's power is limited to "heresy."

Bad news

Dept. of It Shouldn't Happen: In the Yiddisher Kempfer, M. Ragil relays a piquant yarn. A woman appeared in the office of a kibbutz and started shrieking.

A translator asked her what it was all about. Seems the woman, an American, had a daughter who was always interdating. Finally, in the hopes of Judaizing her, the mother prevailed on the girl to go to Israel and join the kibbutz. She did, but then failed to write home. What happened to my daughter, the distraught mother wanted to know. Answer: she fell in love with a non-Jew from Denmark, and recently the two of them traipsed off to India to be with their favorite guru!

(Rabbi Samuel Silver can be reached at 16553 Boca Delray Dr., Delray Beach, FL 33445.)

BB pres in Germany

WEST GERMANY — In a speech delivered to the German Society for Foreign Politics in Bonn, West Germany, B'nai B'rith International President Gerald Kraft discussed the American Jewish Community and its attitudes toward post-war Germany.

The speech was presented as a part of President Kraft's week-long tour of West Germany, which includes meetings with West German Chancellor Helmut Kohl; Richard van Weizsacker, President of the Federal Republic; and members and officials of B'nai B'rith in Germany.

Discussing the diversity of the American Jewish Community, Kraft said: "The American process, in its totality is one of openness and generosity. Difference and dissidence are expected and accepted. Within such a fabric, American Jews function freely and spontaneously as Americans; the fact of their Jewishness is a consideration only when so-called Jewish issues are involved. In all other areas, American Jews are as

diverse and varied and opinionated a group as any other. They are rich and poor, blond and brunette, liberal and conservative.

"There are, however, some specific instances in which American Jews achieve some semblance of unanimity. Without exception, American Jews support the idea of democracy and the one-man one vote principle; history has taught us that we can survive and flourish only in the free and open environment of democratic government. With the exception of some ultra orthodox groups, American Jews also advocate the absolute separation of church and state; history has also taught us that the comingling of religion and government is all too frequently the precursor of repression. American Jews are unanimous in their acceptance of the centrality of Israel in Jewish life; there is an absolute commitment to the need for Israel to exist. However, American Jews are neither slow nor sparing in their criticisms of the Israeli

Continued on Page 11

A New Export

By ARNOLD AGES

For many years Canada has had the reputation of being a cultural and academic backwater. It has been dwarfed by the accomplishment of



its mighty neighbor to the south, which has a population 10 times the size of Canada.

What was true of the general community was also reflected in the Jewish population. With a population numbering slightly less than 300,000 souls, Canadian Jewry is Lilliputian compared with the American colossus, which now has more than 6 million Jews among its citizenry.

As in most matters, however, size is not always the determinant. Canada's small Jewish population is a dynamic collective, fiercely Zionist in its orientation and alive intellectually and culturally.

While there are a number of sectors where this effervescence may be noted, the university world seems to present a special example of this Jewish creativity.

Within the last several months, Canadian Jewish professors have written important books and articles in which Judaism or Jews figure prominently.

Michael Marrus, of Toronto, the author of "Vichy and the Jews" (a study of the anti-Jewish policies of the Vichy government in France during the German occupation) has just published a new book "The Unwanted European Refugees in the Twentieth Century" (Oxford).

While Marrus' book deals with the refugee problem in general, he has several lengthy discussions of the Jewish refugees who left Russia during the period of the Czars. He also deals extensively with the flight of Jews from fascism and Nazism before and during the Second World War.

Another Torontonian, Irving Zeitlin, also a professor at the University of Toronto, has published a magisterial book on ancient Judaism (Blackwell). Zeitlin, a sociologist with a major text book in his field, takes issue with a whole school of critical sociologists who have down played the authenticity of the Hebrew Bible. Zeitlin's book has had the unusual distinction of having been rhapsodically reviewed in The Jewish Press, a right wing Orthodox newspaper (Continued on next page)

FLASHBACKS IN JEWISH HISTORY

A false Messiah

By RABBI A.P. BLOCH

1160 — David Alroy, a pseudo-messiah, was executed by the Persian authorities. David, a native of Amadia, Kurdistan (currently Iraq), received his traditional education at the yeshiva of Baghdad, headed by the exilarch Chisdai and Judah Gaon. A gifted student, he excelled in the knowledge of Talmud and Kabbalah.



Violent skirmishes between Islamic and Christian forces brought severe suffering to the Jews of Kurdistan. Oppressive Persian taxes added to their crushing burdens.

In times of stress, when no relief is in sight, people tend to reach out to the supernatural to ease their plight. Messianic movements take root. David's father, Solomon, declared that he was the

incarnate of Elijah, the forerunner of the Messiah, and preached the imminence of his arrival.

Unlike his father, David was a man of action. He believed that salvation lay at the end of the sword rather than the spoken word. He looked to the warlike "Mountain Jews" of northern Caucasia to provide a strong fighting force. David never openly claimed the mantle of messiahship. But he never discouraged his followers from expressing such assumptions. His proclamation was the soul of ambivalence: "The Holy One, blessed be he, sent me to capture Jerusalem and to free you from the yoke of the Gentiles."

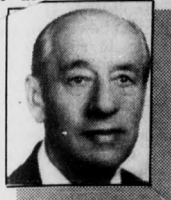
Rumors of David's legendary feats soon surfaced in Kurdistan. It was alleged that David was imprisoned by the king but miraculously reappeared at the royal court. Chased by the guards, he rendered himself invisible and floated down the river on top of his cape.

Actually, a very visible David had been seen leaving Jerusalem. (Continued on Page 16)

Shekel crazy: Israel's new tender

By SAMSON KRUPNICK

"What is this?" queried the woman in front of me in the line at the cashier's cage. She had just received the new Israeli currency.



She was holding a colorful piece of paper with a picture of the late Shai Agnon in a beautiful shade of purple against a background of light blue. The number 50 on opposite corners — and the circle of a Jerusalem skyline on the second side — made for an attractive product.

The woman fingered the paper, apparently impressed by its appearance, and waited for the answer from the teller: "This is the new 50 shekel note. It replaces five 10,000 shekel notes. The three zeros have been dropped." The woman responded quickly: "Please give me the old money — the one with the zeros." The teller shrugged her shoulders, smiled and passed back five orange 10,000 Shekel notes. The woman took the notes, muttered a quick "todah" (thank you), and with a sigh of relief, moved on.

Amused, I stood by as others in line faced the challenge of accepting the new money. Almost to a man, customers shied away from the new currency. Particularly and vocally negative were those who were to receive the new one shekel — a coin the size of a dime labeled "1 Shekel Chadash" (one new Shekel) to replace the beautiful green 1,000 shekel note. It just didn't seem like a fair exchange. The five shekel note — the same bright blue as the old — minus the zeros — and the 10 orange shekel note without the three zeros — were gradually gaining acceptance. As the days went by resistance abated somewhat particularly as the banks were retiring the old currencies as expeditiously as possible and meeting objections with the plaintive response, "Sorry, this is the only money we have now."

The media made a big spectacle of the introduction of the new currency. Particularly ill-timed was the new step — while all kinds of new regulations were introduced — controlling prices, wages, foreign currency, travel taxes, levies on imports, all kinds of limitations on imports.

The government had the public on the ropes keeping up with the new regulations.

This sudden move to change currencies was psychologically disturbing to the public at large. It required rethinking the relative pricings and earnings, for instance, in the new currency in relationship to the old — and to the dollar — taking into account the considerable erosion in wages. Compensation measured in the new currency without the three zeros seemed even more eroded than under the old currency. Many Sephardim were still translating the previous shekel currency into the older lirot (10 times

cumbersome — to facilitate calculation in government — so that computer equipment could handle it.

The Finance Minister demonstrated how easy the transition is. Cartoons lent a clever touch to the change — the new versus the old — how simple, how easy to see, read and understand. Israelis are a patient, suffering people. They will scream. They will protest — and then settle down to grin and bear it. Gradually, very gradually, the new currency is circulating. The old is being retired. By January 1, 1986, new checks will replace the old, and the three-zero checks will not be accepted.

Almost to a man, customers shied away from the new currency. It required rethinking price and wages. The typical reaction: "What is the government trying to do — drive us crazy?"

the Shekel) and were still quoting and being quoted in lirot. The new adjustment seemed insurmountable.

The typical reaction on TV was "What are they trying to do — drive us crazy?" and "Are they up all night thinking up ideas of how to confuse us?" The Prime Minister explained that nothing really has changed — just three zeros have been dropped to make the currency less

Within a year the old currency will cease being legal tender. If inflation can be controlled, the new currency can be in effect for many years to come — without the birth of new zeros. The demise of the three zeros will then not be mourned.

(Mr. Sampson Krupnick can be reached at 22 Pinsky St., Jerusalem, 92228, Israel.)

Arms sale delayed

Continued from Page 3

Robert Kasten (R-WI), Daniel Inouye (D-HI), Rudy Boschwitz (R-MN), and Alan Cranston (D-CA) led the Senate opposition to the sale. The six had introduced legislation signed by 74 Senators, objecting to the Jordan arms sale.

Dine, whose Washington-based organization is the leading pro-Israel lobby, also praised Senate Foreign Relations Committee chairman Richard Lugar (R-IN) and Senate Majority Leader Robert Dole (R-KS) for their roles in convincing the Administration not to push the sale to a vote at the present time.

In a related matter, Kenneth J. Bialkin, national chair-

man of the Anti-Defamation League of B'nai B'rith and head of the Conference of Presidents of Major American Jewish Organizations, today said King Hussein's response to Prime Minister Peres' offer to commence peace negotiations "amounts to a refusal to reach out for peace despite the rhetoric which tries to create a different appearance."

Describing Hussein's statement as "disappointing," Mr. Bialkin said: "If he does not feel able to undertake peace negotiations on behalf of Palestinian residents of the West Bank, that should not prevent him from making peace for himself and the people of Jordan."

Canada's new export

Continued from prev. Page in New York.

A third professor at the University of Toronto, Robert Brym, an authority on the Russian Jewish intelligentsia of yesteryear, has written a provocative article in the Journal of Soviet Jewish Affairs disputing the conventional reasons offered to explain why the Soviet Union

releases its Jewish citizens.

Brym says that internal, not external factors are the main reasons. The Soviet Union, in trying to move its various national groups into the state bureaucracy, has developed a surplus Jewish population, says Brym, and that is why it agrees to emigration.

POSTMORTEM ISRAEL

Israel Bond fraud

Very little publicity has been given to a criminal case here which involved fraud in the cashing-in of Israel Bonds before maturity date. The central figure was an American bearing double names, Hyman Louis Weill Wallfisch, who was fined heavily and sent to prison for three years.

A year or two ago ads appeared in leading American newspapers offering to buy up Israel bonds held by banks and institutions, at a price of 94 percent of their maturity value. The impression was given that the buyer was an official agency of the Israel government.

After acquiring the bonds, the buyer took them to Israel and did succeed in immediate cashing in of large amounts, utilizing three legal channels. In the first, he made an agreement with the educational institutions whereby it was made to appear that the bonds were contributions, and therefore eligible for redemption without delay. The proceeds were in fact handed back to the wily operator, less a certain commission which the institutions kept for their "services."

In the second option, Weill Wallfisch utilized a number of yeshiva students from abroad who, as students, were likewise eligible for the same privilege. He had them troop to the banks where they claimed they needed the cash for their maintenance. Each one got a "tip" for his help. In his third device, W.W. and members of his family would from time to time appear at banks in Israel and, as tourists, cash in bonds up to the full level permitted by the law.

It should be added that those in the United States who did sell their bonds in good faith, believing they were dealing with Israel authorities, got only 90 percent of their value, and not as promised.

Some expense and considerable effort are involved in the selling of Israel Bonds, and the purpose is to provide the government with long term credits. Buyers of such bonds are genuinely helping the Israel economy. Those who sell them prematurely are defeating the purpose for which they were sold, and those who funnel the Bonds into illegitimate channels are, even unknowingly, accessories in the perpetration of a fraud. — A.C.

A RABBI'S VIEW

Brotherhood of hate

By RABBI MAURICE DAVIS

I often videotape excerpts from various news programs so that I might play them back at my leisure. In this way I am not glued to the set during



the original broadcast, and I am totally in control during the playback.

Another added feature is the sometimes fascinating juxtaposition of news stories as they appear on the rerun.

For example, after taping some segments of Sunday's "Sixty Minutes," and a portion of "CBS Morning News," and a segment of the "Today" show, this is what I found when I played them all back.

Segment #1. The story of Meir Kahane, interviewed by Mike Wallace. Kahane loudly condemned all critics, spoke violently and hatefully of all Arabs, demanded their expulsion from Israel, warned them what would happen if they would not leave — and insisted he was neither a racist nor a terrorist.

Segment #2. The story of Louis Farrakhan, as covered by Forest Sawyer. Farrakhan loudly condemned all critics,

spoke violently and hatefully of all Jews, held them up to ridicule and scorn, warned them what would happen if they opposed him — and insisted he was neither an anti-Semite nor a terrorist.

The similarity between the two, which I had often considered in the past, was brought home strikingly. The popularity, enthusiasm, devotion which each of these hate-mongers seemed to engender in their followers brought me back into the world of cults wherein I have dabbled to these many years.

While thus immersed in my comparisons I suddenly saw on the screen...

Segment #3. The hijacking (read piracy) of the Achille Lauro of an unidentified number of Palestinian terrorists who threaten to kill the passengers and crew unless Israel releases an additional 50 Palestinian terrorists. (This was written before the murder of an American had been reported — editors note.)

Yassir Arafat who has organized, trained, led and inspired Palestinian terrorists for almost 20 years piously announces that this was none of his doing, and the PLO responds, "Amen."

Jordan's King Hussein, who gives sanctuary and support to the Palestine Liberation Organization and Arafat repeats the litany. As no doubt will Syria, Libya, Tunisia and assorted factions of Lebanon.

Continued on next page



SOCIAL CALENDAR

BY JEAN HERSCHAFT

The late Dr. Abraham Joshua Heschel would have 'kvelled' (beamed) if he were alive today. His great disappointment was that the Yiddish language was not accorded the recognition it deserved in our age. He likened it to "an olte moid" of the Jewish family, who was "always a bridesmaid but never the 'khalah'...unfairly."

The news that would have enriched his spirit was just announced by another rabbi, Emanuel Rachman, President of Israel's Bar-Ilan University: The inauguration of undergraduate and graduate degree-granting programs in Yiddish language and literature — taught in the Yiddish language.

"Bar-Ilan is the world's only institution of higher learning to offer degree-granting courses in Yiddish studies, with Yiddish as the medium of instruction," Dr. Rachman said at a dinner in Bar-Ilan's honor and academic convocation at the Plaza Hotel.

Dr. Rachman, in a glowing pride, noted that this was a revival of Yiddish, a commitment to highlight its contribution to the Jewish heritage too long passed over.

Dr. Rachman termed the flourishing of Yiddish in an Israeli institution — it began three years ago with a Yiddish studies program — "an unanticipated success story." He reported that more than 200 students have been studying under a faculty of six, with funding for it "nearly" complete, at a time when Israeli halls of learning have been under a budgetary strain. Prof. Gershon Winer has been the principle of the Yiddish courses.

It will train teachers for Israeli high schools where Yiddish has been accepted as a second language. Yiddish has now arrived first class in Israel...Somewhere above, an angel with white hair is kveling.

What would a dinner in honor of the elevation of Yiddish be without recitation in 'mameloshen'! Providing it richly at the Plaza this night was veteran Yiddish actress, Dina Halpern, delighting with Yiddish poetry.

Last May, the Dina Halpern Program for the Yiddish Performing Arts was officially inaugurated at Bar-Ilan to honor this internationally recognized performer. The veteran of 50 years in Yiddish entertainment looked lovely in a black sequined evening gown.

Earlier in the evening Mrs. Rena Coasta of New York, donor of the university's Chair in Yiddish Language and Literature was presented with an honorary fellowship by Dr. Rachman.

Another important event in the world of Yiddish was announced by Mrs. Frieda Pat, widow of the prominent Yiddishist and leader of the Jewish Labor Committee: An annual Holocaust Memorial Lecture to honor the memory of the late Jacob B. Pat will be established, she said. In addition, a course on the socio-economic motif in Yiddish literature was announced to memorialize Mr. Pat, who had been a leader of the Yiddish Socialist Fund in Poland before World War II. Mutl Gildin of New York was dinner-chairman.

...

And in a column dealing with News of Yiddish advancement some revelations made by the dean of Yiddish writers, Isaac Bashevis Singer, who brought his own distinction by winning a Nobel Prize in Literature for his Yiddish tales. Who can ever forget The New York Times even printing Yiddish symbols to underscore Singer's triumph in Nobel history!

"My father never wanted me to be a writer of fiction," Singer confided recently on public radio WNYC in New York City. His father was a rabbi and felt embarrassed to have two sons who wrote about the personal lives of people, including their sex lives. So he told everyone that his sons were both journalists. "My father's ambition for his sons were that they become doctors," Singer said. "But we both did not want to follow the medical road." His brother I.J. Singer, he said, died at an early age, in his forties, a writer of tales, too, he noted proudly.

...

Mayor Ed Koch was the first person on the phone to wish Dr. Seymour Siegel, Jewish Theological Seminary luminary, well after his return home from Mt. Sinai Hospital, where he had spent part of the recent holiday following surgery. A speedy recovery is wished from here, too!

Subscribe To The Post

JEWS BY CHOICE

Back to the basics

By MARY HOFMANN

I'm taking a class in Basic Judaism.

I took Basic Judaism many years ago when we were going through the conversion



process, and I felt it was time to take it again. I felt it so strongly, in fact, that if we hadn't gotten our new rabbi, I was ready to tackle teaching it.

If you don't use a thing, you lose it. And, unless you are a teacher or a rabbi, you may not use the kinds of things you learn in a Basic Judaism class.

Sure, you may light candles on Friday nights, you may attend services, you may keep a kosher home, and do many of the other things that make you a Jew. But often, unless you are really motivated, you will go through the motions, do what needs to be done, and get on with your busy life without spending much time thinking about why.

Why do Jews follow given rituals? Why do we tend to believe or not believe this or that? What is our role in history? Who are we? We need to make time to think about those things, set aside a portion of our time to read, to discuss, and to ponder. A class in Basic Judaism is a wonderful way to do that, whether you are Jewish from birth, a convert, or just a curious soul.

Aside from the learning, the best thing about a class like this is the sharing. We were surprised and thrilled that nearly 30 people signed up for our class, which is a remarkable number of people for our congregation to produce for any kind of regularly scheduled class. They represent a real cross-section of people — a couple of gentle wives of Jewish men who are thinking of converting; another two gentle wives who have no intention of converting in the foreseeable future, but want their husbands to get involved; an Air Force lieutenant who has always been interested in Judaism and finally found a place where he felt comfortable asking questions; and four of us who converted long ago and wanted a refresher. The bulk of the students, though, are born Jews — housewives, attorneys, two doctors and a dentist, teachers, students and blue collar workers, all of whom felt a little embarrassed to admit that their Jewish edu-

cation was ~~sat~~ lacking and they really don't know ~~very~~ much. They just needed a place to go where they didn't have to feel embarrassed about it anymore.

The trick, of course, is to keep such a class totally nonjudgmental and non-threatening. It needs to be a place where everyone can open up and say anything about their past, their ideas, their hopes, and everyone will understand.

in years of socializing. Out of such groups, real relationships, real commitments, and real ~~congregations~~ are born.

If you've ~~never~~ taken such a class — no ~~matter~~ what your background is — ~~or if~~ you haven't taken one in a long time, try to do it. If your congregation doesn't offer one, try to get a few people together and do it yourself. I'd be happy to recommend some wonderful texts to use.

Do it. It's a real investment

If you don't use a thing, you lose it. And, unless you are a teacher or a rabbi, you may not use the kinds of things you learn in Basic Judaism class. Such a class is a way to make time to think about who we are and what is our role in history.

So far, it's working. We've learned more about each other in the first two sessions of that class than we have

in yourself.

(Mary Hofmann can be reached at P.O. Box 723, Merced, CA 95340.)

Jewish leaders attacked

Continued from Page 1

reversed. "What Jews are about has been redefined. Jews aren't about Judaism, they're about Jewishness...Today, Judaism is devoid of difficult commandments to learn and know. The Jewish community has evoked a leadership that is essentially Jewishly illiterate," Hertzberg said.

He pointed out that Jewish identity, in the contemporary world, has little to do with the practice of Judaism. But it has everything to do with fighting for Jewish rights and causes.

Hertzberg said: "We have tried to preserve our own identity by giving it as sustenance political tasks over and over again. This strategy has been a failure."

Hertzberg cites the dramatic rise in U.S. intermarriage statistics (now as high, he said, as one in three) as an example that "the world Jewish community organized to do battle for Jewish rights isn't a community that is reproducing itself."

"And another demonstration in front of the Soviet consulate, as important as that is, will not change those sta-

tistics...Any guy can carry a placard and march in front of a consulate. Any Jewish guy can do the same...from that you don't reach a Jewish book or a commitment to raise your children within this tradition," he said.

Confessing that he was being "very nasty," Hertzberg said that "We have created a Jewish community in which anyone can serve provided he works hard enough or gives enough money and the result has been that we have not — on this basis — preserved our identity."

As a professor of religion at Dartmouth College in New Hampshire, Hertzberg said he did not know of a single intellectually respectable book that he could give a decent sophomore in defense of theological orthodoxy.

"That's the problem," he said. "We are dealing with a religious situation that's trying to construct a reverence for faith and tradition in an age where success is measured by political activism and personal status — an age in which the spiritual defense of this tradition hasn't been done by those who have been pretending to do it."

Brotherhood of hate

Continued from prev. Page
non. Once again, no one is responsible for acts of terrorism as terrorism proliferates everywhere it can.

No one is responsible. Totally confused, I rerun my tape. I look again at the faces of Kahane and Farrakhan. Through the magic of videotape I stop the film and

stare into their faces. For a long, long moment. And I wonder. Do you think, maybe, the foot bone is attached to the ankle bone? And the ankle bone is attached to the leg bone? Yes, and terrorism is attached to terrorism, one big and ugly brotherhood of hate.

Post-divorce perspective

By ARLENE G. PECK

They say that from the mouths of babes one will hear the truth. Well, I for one think that there is a lot of validity to that statement.



On a recent rainy day, my daughter Dana was helping me cut out articles that had been written in years gone past. All one had to do was read in chronological order the past columns and it was easy to see where my head was at that moment. Especially, beginning with the post-divorce days.

Anyhow, after she and I had spent a few hours cutting out articles with the headings of "How Barbie Dolls Assess Jewish Men," or, "Sex (or the lack thereof) Of The Jewish Man," and a few others which basically were not complimentary to the Jewish male in general. My daughter finally looked at me and said, "You know mom, these aren't the kind of articles which would make me want to consider marrying a Jewish man."

That statement, I suppose sort of brought me to face the reality of what my frame of mind was at the time that I wrote those articles. Those of you who have read me for an extended period of time can probably remember the times when I was in the throgs of hurt and anger and confusion which was brought on by the crisis which surrounded my divorce. It was not only vicious but, it also made the newspapers as being the landmark decision in which a man left his wife for another woman and then turned around and sued her for her family's money...and got it!

In reading back through some of those early columns, it was obvious that they reflected the anger which I was going through at the time. Unfortunately, much of the hostility seemed to be directed toward the Jewish man. My attitude unfortunately was, "O.K. I did all the things that my mother wanted. I married the Jewish man. I lived the Jewish life and where did it all get me?" Well, if nothing else, my children turned out to be fine kids and, I credit the Jewish values which were instilled in them during the formative years as the reason.

I suppose that everyone who is newly divorced and subsequently thrust on the single's scene goes through the same emotions and feel-

ings of rejection. However, thankfully, time does have a way of lessening those feelings which have been based in hostility.

I firmly believe that G-d in her infinite wisdom watches and somehow there is restitution. Husbands who were cheap are blessed with second wives who spend their days shopping at Saks. Spouses who ran around one day find out that they are the victims where once, they were the villain. Whatever the situation, time has a way of smoothing out. One does not have to spend the remainder of their days feeling like the floor of a taxi cab.

Actually, I don't have a vendetta against Jewish men. I think it was the times which gave me a temporary

their first marriages and sizable increases have occurred in the proportion of men and women under 35 years old who have never married. As far as Jewish, the ratio goes down even further. There are just not that many single Jewish men around in the right age span by the time that the parties are ready for the second time around.

Today, it is not unheard of that there are actually women who might want to further their education. More and more want to establish careers or pursue other goals that might conflict with assuming their family responsibilities. And, who would have thought that the idea of living with someone would catch on? Good heavens! I

My divorce made the newspapers as being a landmark decision in which a man left his wife for another woman and then turned around and sued her for her family's money...and got it!

attitude against them. Come to think of it, we never seem to meet. There is a lot of truth in the old saying that all the good ones are married. However, one of the by-products of getting divorced in mid-life (Oh G-d, did I actually say that?) is the lovely realization that you can accept people for who they are. No longer do you have to worry about looking at a man as a candidate for a father for your children. The next children that you feel that you might want to contemplate are the grandchildren.

In fact, it is sometimes astounding as to the range that one's values change during those post-divorce years. As a single your attitudes are drastically different. We, who married at 12 are not the same people that we were eons ago when we stood under the huppa.

I remember, in those days, our mothers made us crazy if we didn't have a likely candidate for marriage by the age of 17. I also feel that so many in my generation feel that they did all the things that were expected of them the first time around. Now, out of defiance or whatever, the age of drastic change is here.

Today, according to a new government study, there is a marked growth in the number of unmarried couples who are living together. Also, the median age for a first marriage climbed to 25.4 years for men and 23 years for women.

There are a lot of people out there who are postponing

can remember when the woman who would have considered such a thing would have been an outcast and brought shame on the entire family.

In fact, the number of people who live together has risen so sharply that it has tripled since 1970. Besides increasing in number, the couples are different from those counted in 1970, being younger and more likely to have a man as a householder. If you think that these changes have caused havoc in the Jewish cultures, trust me, the Catholics are going crazy.

The Catholic church has in fact had changes which call for a moral renewal. They believe that cultural factors originating outside the church and the council account for many recent problems in Catholic life in the United States as in other countries. And, as far as mixed-marriages, it came as a surprise to find out that, contrary to what our mothers told us on a regular basis while we were growing up, divorce among mixed-marrieds are no more prevalent than divorce among couples who are both Jewish.

That is news that I might share with my children but, it was reported in an article in Reform Judaism by Rabbi Mark Winer. Also, which came as no surprise to me was the news that a previous divorce is the most powerful predictor of a future intermarriage.

(Arlene Peck can be reached at Box 8823-F, Atlanta, GA 30306.)

BB in Germany

Continued from Page 8
government. Finally, there is a unanimity among American Jews in their open espousal of their Jewish identity and a continuing effort through education to solidify and perpetuate that identity. There was a time when Jews sought to hide their identity. To be conspicuous was to be in danger; assimilation or conversion were often the final steps of a retreat from peril. American Jews see no reason to disguise or minimize their Jewishness."

Mr. Kraft, discussing the Jewish reaction to President Reagan's Birburg visit, explained and reiterated American Jewish opposition to the event. In this context, Kraft quoted writer-historian Eli Wiesel: "I do not believe in collective guilt — nor in collective responsibility. Only the killers were guilty. Their sons and daughters are not. I believe we can, we must work together with them, with all

people, to bring peace and understanding to a tormented world that is still awaiting redemption."

The trip marks the second major interchange between B'nai B'rith in the United States and the Federal Republic of Germany. Earlier this year, the B'nai B'rith Youth Organization inaugurated a landmark youth exchange program with the West German government, involving 15 BBO teenagers from Michigan, and 15 West German youngsters from the city of Frankfurt. It was the first such exchange between American Jewish and West German teenagers since World War 2.

Kraft was accompanied by B'nai B'rith International Executive vice-president Dr. Daniel Thurst, and by the President of B'nai Brith's European District 19, Joseph Domberger.

CJF gives journalism awards

NEW YORK — The Council of Jewish Federations announces that its prestigious Smolar Awards for Excellence in North American Jewish journalism have been won

this year by Elsa A. Solender, of the Baltimore Jewish Times, and Richard Scheinin, of the Inside Magazine of the Philadelphia Jewish Exponent.

Anne Frank musical

Continued from Page 5
give the claustrophobic interior that the real Anne Frank and her companions must have shared. Nor is there a convincing sense of urgency and impending doom. Moreover, the music is, in good part, unmemorable and the choreography unimaginative.

But there are redeeming highlights and moments of great poignancy. While individual singing voices, on the whole, are not outstanding, the ensemble singing is powerful.

Songs such as "I Remember" and "When We are Free" start deceptively quietly and build to a beautiful crescendo. And the production number which closes the first act, "The First Hanukkah Night," is wonderfully theatrical and the

outstanding number of the show.

As to the individual performances, both Betty Aberlin and Dana Zeller-Alexis have appealing voices. And while Trini Alvarado, in the title role, does not have a pleasing voice, she is a young actress who grows in stature in the course of the evening. The cast, on the whole, turn in able performances, but are hampered by the above-mentioned problems of set, choreography, music.

In all, "Yours, Anne," is a disappointing production that demeans the Anne Frank message. Indeed, the story should be told and told again (with or without music) but it should be told with all the power and truth that it deserves.



A scene from "Yours, Anne," a musical play based on the diary of Anne Frank. Pictured above, left to right, are: David Cady, Betty Aberlin, Merwin Goldsmith, Trini Alvarado (in the title role), Anne Talman, George Guidall and Dana Zeller-Alexis.

The Perfect World of Charles Silberman

By RABBI DAVID MARK

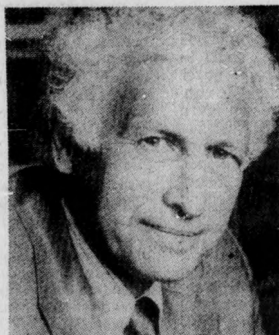
Charles E. Silberman, *A Certain People: American Jews and Their Lives Today*. NY: Summit Books, 1985. 458 pp. \$19.95.

No other book of Jewish interest in recent years has aroused so much controversy as has Charles Silberman's latest, "A Certain People." Why? First, it is a description of the American Jewish community, easily the largest and most powerful in the world today; and, second, it is optimistic — at times to the point of myopia.

A people whose history is, for the most part, as tragic as it is glorious, is not used to success and acceptance of the sort which we have enjoyed in the United States, the goldenh. albeit trayiah, medinah. "Have no fear of anti-Semitism, American Jews," Silberman seems to say, "America really is different."

It is this very optimism — coming from an author whose previous books have dealt with crises in the areas of education, race relations and criminal justice that has caused what might be called "the Battle of the Jewish Professors" with a smiling Silberman facing down Nathan Glazer, Egon Mayer, Arthur Hertzberg and Irving Greenberg, whose prophecies bode far less kindly for the future of American Jewry.

Perhaps Mr. Silberman's optimism stems from his relegating Judaism the religion to a relatively minor position in his scale of values. He writes glowingly of the third generation's rediscovery of religious values practiced by their grandparents, but often rejected by their parents. Even intermarriage is not a major threat to Silberman's thesis: a majority of intermarriages come to identify with Judaism, whether or not the gentle partner eventually converts. Here, he crosses swords with sociologist Egon Mayer and Rabbi Irving Greenberg, among others, whose reportage of intermarriage's effects are considerably more frightening. Greenberg's National Jewish Center



Charles E. Silberman

for Learning and Leadership has predicted that — religiously speaking — there may well be two Jewish communities by the year 2000 — the Orthodox vs. the Reform and Conservative. The entire argument sinks beneath the weight of demographics and statistics, whose truth is often in the eyes of the beholder. What matters in the end is the case of each mixed-marriage family and the effort it expends to practice Judaism. Every case is unique, and every rabbi has successes and failures in this area.

More positive is the early section of the book, where Silberman chortles with glee over American Jewish successes in the economic sphere — important reading for baby-boomers who, growing up in the iconoclastic 1960s, cannot remember when Jews were excluded from the legal and medical professions by a genteel system of bigotry and quotas. Years ago, says Silberman, so many Jews became dentists because they were barred from medical school, that the title D.D.S., Jews joked, stood for "disappointed doctor or surgeon."

We Jews have embraced the American Dream of success with a passion, with many Jews becoming self-made

millionaires. Even the less fortunate among us have succeeded to the extent that, today, Jewish blue-collar workers are nearly extinct as a social class. Here, Silberman has pointedly ignored the unwritten commandment, "Thou shalt not blow thine own horn in public," which is said for fear of giving ammunition to anti-Semites who jealously begrudge us our successes. His supreme example of success is Irving S. Shapiro, who became chairman of Du Pont in 1978. "... (The) fact that a man as comfortable with his Jewishness as Shapiro is could become chairman of Du Pont is evidence that 'the brutal bargain' is no more, that Jews no longer have to suppress or abandon their Jewishness to gain acceptance." Whether in law, medicine, education, or business, Jews are making their mark on American Society. And, in the opinion of the latest crop of Jewish politicians, some day in the not-too-distant future, a Jew could become president of the United States.

America is not, however, a perfect Eden. Anti-Semitism — not just that of gutter Hitlerians like the Nazis or the Ku Klux Klan — still exists. There persists social anti-Semitism, last refuge of both upperclass WASP's and ignorant bible-thumpers. At the least, it is a remark dropped or verbal sneer about "you people," at most a joint refusal by a Fifth Avenue co-op board to admit a Jewish tenant — even when that Jew is Laurence Tisch, multi-billionaire chairman of Loews. More overt anti-Semitism in this country declined abruptly after World War II, aided by the camaraderie of Jews and gentiles in the military. Silberman writes: "Acceptance of Jews was made easier by their apparent willingness to define themselves as a religious rather than an ethnic group. Americans have always been more comfortable with religious than with ethnic differences."

I submit, however, that we Jews have become more ethnic than religious, with the Torah used more

for moral guidance than a way of life. And this is a major flaw in Silberman's argument: he has made religion simply another factor in American Jewish existence, while rabbis hold it to be the issue. In his section on Judaism, Silberman deals only with certain aspects of our faith — the havura (religious fellowship) movement, ba'alay teshuva (Jewish "born-again's"), Reform's swing back to tradition, increased stringency within the Orthodox camp — but he ignores the role of the rabbi almost entirely. Additionally, he follows up what little he has on religion with an in-depth look at the Jewish Federations and the United Jewish Appeal, the fat-cat kingmakers of the Jewish community. Unless the rabbinate is a tool of the Federations, why link them at all? One wishes he had given more attention to the rabbis, who are custodians of our children's religious education and our precious traditions.

Here is another quibble, though far less important: in his section on Jews in the arts, Silberman adds in a footnote that Jews tend to be uninvolved in the world of rock music, because of its "raw and uncontrolled emotions and sensuality," meaning that we are musical bluenoses. Any young Jew who grew up in the 1960s could tick off several Jews in this field — Bob Dylan (ne Zimmerman), Carole King (nee Klein), Paul Simon, and many others who shaped American pop music.

In the end, one cannot help but recommend "A Certain People." If it elicits arguments and disagreements, that is something Jews do very well among themselves. As for our future, Silberman's optimism is offset by the gloomsters with whom he disagrees, giving us a choice of whose thesis to accept. If reading this book will encourage the interest of marginal Jews to take part in shaping our future, Silberman will have done us an invaluable service. To paraphrase the prophet Zechariah, "Not by predictions, nor by statistics, saith the Lord, but by My spirit," will we Jews endure.

Ten Years after: Zionism-racism

Continued from Page 2

academic and political personalities both Jewish and non Jewish — the campaign also aims "to save the UN from its own worst enemy: itself." It strives to "free the UN to once again take up the enlightened agenda its founders intended: proclaim liberty, pursue justice, support democracy and underwrite peace" in the words of Uzi Narkiss Chairman of the Department of Information.

Among the informational

and political activities of the campaign up to now, special mention should be made of study days in Jerusalem at the President's residence (it will be recalled that Chaim Herzog was Israel's ambassador to the UN in 1975 and it was he who dramatically tore to shreds the paper on which the resolution was written;) in Washington at the US State Department; in Caracas, Venezuela and other Latin American centers; and in New York and London.

Both in this year's Inter-Parliamentary Conference in Geneva and at the World Women's Conference at Nairobi, efforts to pass anti-Zionist and anti-Israel resolutions were thwarted.

Perhaps the most significant achievement to date was US President Ronald Reagan's signing of a joint Congressional resolution denouncing Resolution 3379 and urging the US delegation to the UN "to take all appropriate actions necessary to erase the shameful resolution from the record of the UN."

The truth, then is being heard loudly and clearly. For the campaign against the anti-Zionist threat it is a good beginning.

(World Zionist Press Service)

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Jerusalem: Rebirth of a City Martin Gilbert. Viking. \$25. History of 19th-century Jerusalem.

Long is the Road to Freedom Yaacov Meridor. Judaica. \$22.95. Autobiography of Irgun member imprisoned by British.

Rabbinic Responsa of the Holocaust Era Robert Kirschner. Schocken. \$17.95. Writings of spiritual resistance.

Paperback Bestsellers

Beggars and Prayers Adin Steinsaltz. Basic. \$6.95. Tales of Rabbi Nachman of Bratzlav.

In the Land of Israel Amos Oz. Vintage. \$5.95. Conversations with Israelis.

The Jewish Holidays Michael Strassfeld. Harper & Row. \$15.95. Interpretations and traditional commentaries. Illustrated.

Jewish Trivia and Information Book Ian Shapolsky. Steimatzky. \$5.95. Q & A in Bible, current events, personalities.

The Thirteen Petalled Rose Adin Steinsaltz. Basic. \$6.95. Essays on essential Jewish beliefs and values.

(Reprinted from *The B'nai Brith International Jewish Monthly*. Books are listed alphabetically and lists are based on a sampling of Jewish bookstores across the country.)

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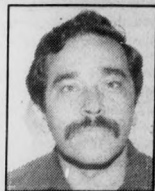
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Drawing Swords

By SHELL WALLMAN

Fencing news is harder to come by than a New York City taxi during a rain squall. I was, therefore, quite delighted when Rob Katz, 1981



Maccabiah press attache for the U.S. Committee on Sports for Israel sent me the complete results from the 1985 U.S. Fencing Association

National Championships held this past summer in Cleveland.

In the ballroom of the Holiday Inn, where all the final events were held, veteran Joel Glucksman of N.Y.C., took 4th place in the Sabre (75 entries) competition, while Paul Friedberg of the N.Y.A.C. was 5th, his brother John, also of the N.Y.A.C. was 9th and veteran Edgar House of the N.Y.A.C. was 10th. As the appreciative crowd roared its approval during the men's Epee (94 entries), Lewis Siegel of N.Y.C. cut his way to an 8th place finish, while James Melcher of N.Y.C. was 18th and fellow New Yorker Arnold Messing was 20th. In the last of the

three men's events, the Foil (144 entries), Frank Fox of Los Angeles was 13th, veteran Phillippe Bennett of N.Y.C. was 15th and Penn State junior Adam Feldman was 28th.

In the women's Foil (107 entries), Michele Verhave of Larchmont, N.Y., placed #4, Randi Semet of St. John's University was No. 12 and Gail Rossman of the U of Pennsylvania was 26th. In the women's Epee, a non-event in international competition and the NCAA championships, St. Louis veteran Jan Littman slashed her way to a bronze medal.

For the next generation of fencers, Under-19 events are held and Marc Kent of Fairfield, CT., took the silver medal in the Foil, while Josh Huttenbach of Brooklyn, N.Y., was the #27 finisher. For the sake of brevity we limited our report to the top Jewish finishers, but literally dozens of Jewish fencers competed on the raised strip.

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LOX BOX

By MARTIN MOSKOVITZ



Language barrier

By MARTIN MOSKOVITZ

I walked into a lumber yard recently and innocently asked for a piece of wood, four inches by two inches by eight feet long. The clerk looked at me disdainfully and said, "You mean you want a 2 by 4 by 8." He also didn't hesitate to remind me that wood is called lumber among people who are with it.

And then there was the time I told my doctor that I had a pain in my belly. "What part of your abdomen hurts," he asked, stressing the word abdomen.

Not too long afterward, my dentist asked me what kind of "dental cream" I was using. I hesitated and then foolishly asked: "You mean toothpaste?"

Also, I have since stopped calling our living room a parlor and my wife doesn't bite her lower lip anymore since I stopped. And no more do I ask the waitress for a glass of soda water. It's club soda now.

In the same vein, my wife's friend, Doris, stopped over to tell us that she just had her new French Poodle "fixed."

Oh well, people just don't call a spayed a spayed anymore.

WITH THE CONGREGATIONS

Honors

Vassar Temple, Poughkeepsie, NY, honored Rabbi Stephen Arnold on the occasion of his tenth year of service to the congregation with a dinner last Sunday.

Quotation of the week

Many years ago, there were no rules regarding burial in a plain, pine coffin or the use of white shrouds. These concepts only came into being when people began deserting the bodies of their loved ones because they could not afford to provide the same expensive funeral that others were doing. Thus, a decree was issued by one of the Rabbis which restricted the manner in which one was to be buried, that is, in a plain, pine box with white shrouds covering the body.

Today, we are beginning to find ourselves in the same predicament again, that is, we often feel self-imposed pressure to provide our deceased with a funeral which is more expensive than our pocketbook can afford. We fret over the appearance of the casket; we speak about the comfort of the deceased in the box. At a time of emotional upheaval, we are thrown into a quandary as to how we will ever be able to handle the expense of the funeral.

In an attempt to make the preparations for the funeral as easy as possible, and to relieve the worry that the appearance of the casket might be criticized. I asked our member Wendy Sorin, an excellent weaver and artist, if she would make a pall cloth for the congregation. A pall cloth, Wendy soon discovered, is a woven piece of material which is placed over the casket. Wendy was hesitant at first for she had never heard of one, but, after much research and many hours behind the loom, she created a magnificent piece of art for the Congregation. It is a cloth which all will be pleased to display. It does not have the somber funeral colors of greys and blacks. Rather, it is woven in hues of browns and oranges melting into lighter shades (symbolizing light) as it approaches the center where a Jewish star is found.

Anyone in our Congregation who wishes to use this cloth, and I stress it is not mandatory but simply a service to our members, may do so. The pall cloth will be located at the funeral homes, and one need only ask the funeral director to secure its use. Meanwhile, we express our thanks to Wendy Sorin who has donated this special gift to the Congregation. — from the Bulletin of Temple Emanu El, University Heights, Ok.

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Illuminating the Jewish Agency

The Council of Jewish Federations (CJF) is to be congratulated for scheduling a session on the Jewish Agency at its forthcoming General Assembly next month in Washington. At past GAs there has always been a session on the Agency, but not as a major meeting where the entire 2000-3000 delegates could not only hear speeches, but make recommendations from the floor, and even vote on some policies.

Even among delegates to a GA there is confusion about the Agency, not only about the role of its board of governors, its chairman and its executive, but of the Israeli political parties who control a proportion of the votes. Delegates to a GA are not the run of mill contributors to local federation campaigns. They are supposed to be the leadership. Consequently, an airing of the make-up, the goals, the activities of the Agency in Washington should clear up many misunderstandings, as for instance the request of American Reform for an allocation of \$80 million over a period of some five years to Reform institutions in Israel.

Last year's workshop at the GA in Toronto on the Agency was composed of speeches by Max Fisher and Leon Dulzin, of Israel, the Agency chairman, with a few questions from the floor. Of the several thousand delegates, perhaps 100 were at that session.

The Agency is under severe challenge and Jerold Hoffberger, the chairman of its board of governors, has sought to illuminate its activities and its problems and needs to the community at large. This GA offers the Agency the opportunity to pursue that policy of spreading knowledge and information about its work. An example could be set for other areas of activity in Jewish life that heretofore have not permitted the Jewish community the role to participating and providing what input its might contribute, not to mention direction.

Equal Opportunity Employer

The Jerusalem Post seems unable to contain itself when it comes to the salaries paid by the American Jewish community to its professionals, whether rabbis, federation directors, or whatnot, and therefore will make a point of publishing the salaries of these individuals. Whereas a counterpart in Israel of Howard Weisband as director-general of the Jewish Agency would be earning \$10-\$15,000 annually, Weisband's salary is \$60,000. What the Jerusalem Post does not recognize is that that is about the average salary of a Reform or Conservative rabbi and many Orthodox in a congregation of any size, and the same for federation directors of even medium-sized cities.

We hope someone will send this editorial to the editor of the Jerusalem Post so they will not be so shocked by salaries paid in America. It is not only rabbis and federation directors that are paid these amounts. In fact, for their training and experience, the rabbis and federation directors are underpaid. A doctor who doesn't earn \$150-\$200,000 annually today is a failure, but here too the years of training for their vocation must be taken into consideration.

If Weisband earns \$60,000, and if the executive vice president of the United Jewish Appeal earns \$200,000, then consider what would be the remuneration of a president of a firm that does \$400 million a year (the UJA raises over that amount annually), or even of a federation director where the community raises \$3 million, plus directing numerous other federation agencies such as community centers, family service bodies, etc., etc.

Not much notice was paid to a Holocaust vigil on the campus of the University of Maryland by 250 Jewish students. In the days during the Vietnam War a similar vigil took place at a convention of the Union of American Hebrew Congregations in Miami. At that time, the names of the American dead were read one-by-one from a platform by those who spelled each other over the days of the convention. We, ourselves, participated and it was an experience that we will never forget.

At the 24-hour vigil at College Park, Md., some 21,000 names of Holocaust victims were called out as students and professors each took turns from five to 10 minutes calling them out.

We learned that this was the sixth successive year in which the Hillel Jewish Center conducted the event. Psalms were read and a visual display at the Center told the gruesome story of the death of 6 million.

This kind of vigil is more effective than all the speeches. This is so because it calls for participation by the individual. In fact, next Yom Hashoa we might suggest that this become a national practice if not a worldwide one.

The Boston paper quoted Rabbi Robert Saks, Maryland's Hillel director since 1973, as stating that "one of the striking things about the commemoration is the wide range of students who are affected by it, as readers and as observers. Throughout the day I saw students of every ethnic group and from every aspect of campus life, stopping by the ceremony."

One of the students who stuck with the vigil all through the night commented, "The ceremony took 6 million, a number too large to comprehend, and made it tangible."

WE HAVE ALWAYS been a great admirer of The Jewish Chronicle of London, and in fact, it is the model we have strived to imitate in our own little way as a national Jewish paper. The difference is that the Chronicle has tremendous resources, financial and otherwise, and is about three times as old as The P.O. But mainly the difference between us is as between a small-town daily and The New York Times, to be honest. In any event, here's a small item that appeared in The Chronicle's section which is like our "Names in The News Page," and if Presi-

dent Reagan were to say something like this about The Post and Opinion, you then would have a comparison of the P-O to The Chronicle.

"The Prime Minister, Mrs. Margaret Thatcher, gave our foreign and diplomatic editor Joseph Finklestone a demonstration of her remarkable memory. Recalling the very first interview she gave him when she was Secretary of State for Education, he hesitated about the exact date. Mrs. Thatcher responded immediately: 'It was in 1973, of course!'"

"Asked if she had seen the JC last week and the report of the interview she gave the newspaper, she remarked: 'We get the Jewish Chronicle at 10 Downing Street. It is a very good newspaper. You really cannot know what is happening unless you get the 'JC.'"

YOU'VE READ HERE about Rabbi Hillel Goldberg, who is the son of publisher Miriam Goldberg and the late Max Goldberg of the Intermountain Jewish News of Denver. Hillel has been living in Israel for the past 13 years, and even while more than 7000 miles away served as editor and wrote a weekly column for the paper. Now he has returned to Denver and we all know that both the community and the paper will benefit. His father, Max, was not a run of the mill newspaper man. He wrote a column for the Denver Post and conducted a TV program. If the paper has thrived over the past decade under Miriam's guidance to a point where it ranks among the five best Jewish papers in America, you must know then that Hillel has the finest of newspaper genes and of course printers ink in his blood.

We're scheduled to give a talk in Denver next spring and look forward to renewing acquaintanceships. We'll never forget our many friends in Denver and of course Adolph Hiesler, but we wonder how many of Denver's Jews still recall him.

Our relationship with Denver goes back to the days when Bob Gamzey was a partner with Max Goldberg in the Intermountain Jewish News. Bob guided the paper's editorial policies and was a top newspaperman. His son, Chuck, later was our managing editor for a year or so.

Dr. Sol Gordon on strengthening the family

NEW YORK — Dr. Sol Gordon, Professor of Child and Family Studies at Syracuse University, and columnist for the Jewish Post and Opinion, will share the program with Samuel K. Joseph at three locations national-

ly for a conference on "Strengthening Family Life through the Development of Self-Esteem" for rabbis and other synagogue professionals.

The three programs, here, Chicago and Los Angeles, are sponsored by the Committee

on Family Life of the Central Conference of American Rabbis (Reform). Joseph is Associate Professor of Jewish Religious Education at Hebrew Union College-Jewish Institute of Religion and director of alumni affairs.

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FREEDOM OF THE PRESS — The Jewish Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to the Jewish Post and Opinion, P.O. Box 449087, Indianapolis, Indiana 46202. All letters should be type written, and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Saving the Jews

Dear Editor,

Rabbi Judea B. Miller im-
plores American Jews to aid
refugees from El Salvador
("House of Refuge," P-O,
Oct. 9), basing himself in
part on the failure of the
American Jewish community
to intervene on behalf of refu-
gees from Nazi-occupied
Europe 50 years ago.

American Jewish leaders
who failed to act during the
Hitler years should not be
judged "too harshly," Mil-
ler argues. He attempts to
justify the silence of the U.S.
Jewish leadership on two
grounds: (1) America's
economic depression was
"so overwhelming that we
felt we could not undertake
further burdens," and (2)
"Most of us did not know the
dangers to those we allowed
to be sent back on boats like
the St. Louis..." Miller's
claims may help soothe some
troubled consciences, but do
they represent a fair reading
of the historical record?

Certainly poverty was not
the reason cited by American
Jewish leaders at the time for
their failure to demand that
European Jewish refugees
be granted entry to the
United States.

The leaders of the Ameri-
can Jewish Committee, for
their part, opposed bringing
Jewish refugees to the United
States, not because American
Jewry could not afford to
assist the newcomers, but
because — according to an
internal AJC position paper —
they feared that increased im-
migration would "intensify
the Jewish problem here"
and "make bad feelings." In
other words, they were
afraid of provoking anti-
Semitism.

According to Judea Miller,
"Most of us did not know
the dangers to those we al-
lowed to be sent back on boats
like the St. Louis..." For the
fact is that the suffering of
the Jews under Hitler were
widely reported in the West.
It is true that the Western
media failed to give the
atrocities reports the promi-
nence which they deserved.
But to suggest that American
Jewish leaders "did not know
the dangers" which Jews
faced in Europe is frankly
absurd. Later, when the
mass killings of Jews began
in 1941, American Jewish
leaders were likewise well-
informed.

The Holocaust was no
secret. American Jewish
leaders knew what was going
on, in sufficient detail and
in plenty of time to demand
Allied intervention. Yet they
refrained from actively pres-
sing for a liberalized U.S.
immigration policy, or for
other measures of succor —

not because they were "over-
whelmed by the effects of
the Depression," as Judea
Miller asserts — but because
they genuinely feared that
the noisy clamor of American
Jewish protests might arouse
domestic anti-Semitism. To
put it quite bluntly, they
judged the dangers which
American Jewry potentially
faced from local anti-Semites
to be of more pressing con-
cern than the perils faced
by the Jews trapped in Hitler's
Europe. Whether or not that
decision was morally justi-
fied is the question which
must be answered.

Rafael Medoff
Hartsdale, N.Y.



Philip Klutznick

PLO recognition

Dear Editor,

I have just sat down and
re-read Philip Klutznick's
speech on a possible route
toward peace in the Middle
East, along with the numer-
ous letters and columnists
who responded in the Post
and Opinion.

I came away with one
overwhelming impression:
that Mr. Klutznick offers a
direction, puts forward an
option while his opponents
respond only with the status
quo, rejecting any viable
option. Mr. Klutznick does
not put forward a peace
plan as such; his focus is on
getting the discussions
going that could lead to a
peace plan.

Not to talk is, implicitly,
to offer the Palestinians no
way out, which is not the
Jewish way. True, in talking
the Israelis would have to
sit down with people who have
been, or who have worked
with, terrorists.

On the other hand, as
soon as the Palestine Libera-
tion Organization sits
down at a formal negotiat-
ing table with Israel, it has
ipso facto granted recogni-
tion to the legitimacy of the
Jewish State, something all
Zionists have sought since
1948.

David B. Brooks
Ottawa, Canada

United against assimilation

Dear Editor,

Rabbi Abraham P. Bloch
has written an interesting
and thoughtful commentary
in his "Ending Assimilation"
(P & O October 2, 1985).

While I agree with his
premise that the Conser-
vative and Reform move-
ments suffer from a consti-
tuency that is religiously
bankrupt, he is mistaken in
his assumption that all who
call themselves Orthodox or
who are affiliated with Or-
thodox congregations are
any more committed to Juda-
ism or to an Orthodox way
of life.

I believe that we must
accept the fact that there
will always be different inter-
pretations of Judaism — right,
center and left — or, if it
makes one happy, Orthodox,
Conservative and Reform.
I do not expect them to come
together in agreement on
matters of Halacha.

I believe that Rabbi Bloch
does not expect this either.
However, his suggestion that
there is a common enemy
threatening K'lal Yisroel, is
an area that ought not to be
overlooked. Despite the
Halachic and philosophic
differences, all expressions
within Judaism must come
together in a common cause
and common program to
combat assimilation.

There are enough wise
leaders among the various
religious movements of
Judaism who can devise
educational programs suit-
able for all Jews in order to
prevent the disease of assi-
milization from causing the
devastating symptoms of in-
termarriage and mixed
marriage. It will require
vast amounts of time, energy
and money. Let it not be said
that what our enemies could
not do to destroy us, we did
ourselves because we could
not fight assimilation in
unity. If we are really con-
cerned that "all Jews are
responsible for each other,"
then this is a priority.

For once, let the religiously-
political differences be
set aside in order to save
Judaism. Even if the Con-
servative and Reform Jews
were to disappear, as has
been suggested, Orthodoxy
would not survive by itself.
Jewish survival depends on
all Jews working together to
defeat assimilation.

Rabbi Jacob Friedman
Ocean, N.J.

Cracow's Liberal Temple

Dear Editor,

Rabbi Samuel Silver re-
ports on the Judeo-German

("Yiddish") Press inform-
ation regarding the historical
synagogues of Cracow, for-
merly Galicia-Lodomeria of
the Austro-Hungarian Em-
pire, miraculously surviving
the Holocaust events.

It is par for the course of
the "Yiddish" press that no
mention was made with re-
spect to the survival of Cra-
cow's Liberal Temple,
formerly under the spiritual
leadership of Rabbi Dr.
Osiah Thon. The Cracow
Temple was one of perhaps
another half a dozen in pre-
War Poland in which civilized
services of worship — accord-
ing to the moderate Reform
style — were conducted,
utilizing organ and mixed
choir accompaniment.

The Stamford Bar-Mizva
boy who was sent to Cra-
cow together with his wo-
man rabbi (of the Recon-
structionist denomination)
obviously caused an out-
raged response among Or-
thodox Jews and Jews of
Orthodox background. Cer-
tainly, the Cracow Jews had
never before experienced the
presence of a woman officiat-
ing as rabbi, neither in Re-
form-Liberal nor in Orthodox
worship. Hence, their aggra-
vation is entirely under-
standable.

Prof. Klaus J. Herrmann
Dept. of Political Science
Concordia University
Montreal, Canada

Jewish Genes

Dear Editor,

The P-O of 9/18 has many
items that I am responding
to. In the Letters, the head-
line reads "Who really has
Jewish genes?" Well, I
think that almost everyone
has some Jewish genes.
Going back, even to the
time of Moses, not all of
Jacobs descendants left
Egypt. Presumably through-
out Africa there must be
descendants of these.
Throughout history, the
Jewish people have either
moved about or been trans-
ported throughout the world
— what with the "lost tribes,"
the Jewish taken as prisoners
by the Greeks, the Romans;
the raping during the Cru-
sades, the Marranos, etc.
In conclusion, almost every-
one must have some Jewish
genes.

I am dismayed and amazed
in that the new museum in
Augsberg, West Germany,
has seen fit to omit any
mention of the Holocaust dur-
ing the Hitler period. What
kind of a museum can this
be that turns its back on
history. And the decision to do

so was made by Jews. Are
they, again, appeasing the
Germans! Shame! Shame!

S. Alexander
San Antonio, Texas

Discussion and debate

Dear Editor,

Just a quick note — mostly
to let you know how much
I enjoy your publication. I
especially like the fact it is
primarily news and thought-
provoking columns, not just
a social who's who. I hope
you continue to print items
of, shall we say, controversy,
because the following letters
and articles always help us
learn even more.

Concerning your running the
Orthodox ad concerning the
High Holy Days. I agree with
you in running it and I re-
spect the fact you've printed
letters in response to the ad.
We must keep communicat-
ing.

I use your paper every
week in both my 6th and high
school classes — great dis-
cussion starters!
Suzanne Perry
Portland, Ore.

Sixty Minutes distortion

Dear Editor,

I accuse Sixty Minutes,
Mike Wallace, reporter, and
Barry Lando, producer, of
painting a violently distorted
picture of Arab-Jewish re-
lations in Israel in a broad-
cast devoted largely to the
racist spoutings of Meir
Kahane with a minimum num-
ber of quotes by mainstream
Israelis.

Imagine the outcry in this
country if an Israeli TV crew
came here to do a documen-
tary on Black-Jewish re-
lations and devoted 80 to 90
percent of its footage to Louis
Farrakhan with a few snip-
pets of Ed Koch, Norman
Podhoretz and Kenneth
Bialkin.

I accuse Sixty Minutes
of falsely and grossly mis-
representing Kahane's popu-
larity in Israel. Sixty Min-
utes showed Kahane being
greeted with bear hugs by
individuals in Hebron and in
a vegetable market. The only
picture of Kahane at a public
meeting was in Givatayim.

I am sure that
Sixty Minutes filmed this
demonstration but it was
not broadcast. It would have
raised the question: If Ka-
hane is so unpopular among
Israeli adults, why is Sixty
Minutes devoting so much
of its valuable time to him.

Jesse Zel Lurie
Pleasantville, N.Y.



SHYLOCK: The death of the great actor and director, Orson Welles, recalled that in 1960 he refused the role of Shylock in a London production of "The Merchant of Venice" because he had seen anti-Semitic graffiti on the walls of a Cologne Synagogue he had recently visited. In an article in *The Daily Express* he explained that "Not so long ago 6,000,000 Jews were murdered. I think I know what Shakespeare would have felt about the story. I only wish he were alive to write it." He teamed with Elizabeth Taylor to narrate the documentary, "Genocide," and one of his last roles was as narrator of "Almonds and Raisins," a documentary about Yiddish films of the '20s and '30s.

PIANO MAN: Concert Pianist Byron Janis, "cannot make a fist. The right wrist's motion is limited to 40 percent... little finger on left hand is numb, partially paralyzed... joints of the other nine fingers are fused, and there is mobility in only one distal joint, the middle finger of the left hand" according to "Parade Magazine."

Yet the hands are those of one of the world's great piano virtuosos, born 57 years ago to Hattie and Samuel Yanilevitch (later Yanks) immigrants from Russia and Poland, he lived in Pittsburgh where his father eked out a living in a small sporting-goods store. Recognized early as a genius, the child auditioned for Toscanini and later performed with the NBC Symphony Orchestra, later becoming a student of Horowitz, who was paid for lessons by Philanthropist William Rosenwald.

Husband of Maria Cooper, daughter of actor Gary Cooper, Janis (as he later was called) went through years of arthritic pain and suffering until he learned to cope with his illnesses. At a concert this year at the White House, Nancy Reagan informed the audience he was "Arthritis Foundation's Ambassador for the Arts."

LAUGH: Comedian Sid Caesar, in an interview with United Telecom, says what comedy is all about "You take the truth, exaggerate it a little bit, put a curly-cue on the end, and that's what comedy is."

He added that comedy has always been with us: "We've had clowns, circuses. The

court jester was the only guy who could make fun of the king and get away with it...sometimes. Now, think of a bunch of cavemen carrying big rocks and one drops his on his toe. He jumps around and all the cavemen laugh. So, if he's smart, he realizes he can just pretend to hit his foot, and make the same noise and get the same laugh. So that's become the way he makes a living."

UNCLE SAM WANTS YOU:

Natalie Fleischman, whose husband, Harry is a retired staff member of the American Jewish Committee, received a curious letter from the Army, which read, "Uncle Sam Wants You." She told Don McEvoy, who holds a top position with the National Conference of Christians and Jews, and with whom the Fleischmans are close, about the incident. He related it in a column he writes for newspapers. "Who, me?" she said. "My generous uncle was offering me an all-expense paid journey to exotic places."

Included were all meals (no wine with meals), transportation, housing (no single occupancy available), exciting new friends, plus a brand new wardrobe (even this grandmother loves new clothes!) And there's more. When not rappelling down a mountain-side, parachuting over the Great Plains, or playing soccer in Germany, I could get my kicks out of learning a new skill — music, medicine, law audiovisual — you name it. Moreover, just like President Reagan, I'll be fully covered by socialized medicine. In addition, if I would just send for more info I would receive a digital watch, without obligation or cost to me! The info and the watch finally arrived, GI olive drab color, with U.S. Army boldly imprinted on it. The back of the watch discreetly stated "Made in Hong Kong." I guess Uncle Sam wanted to save us taxpayers a few pennies."

As for the gift of a watch, she wrote to Congressman Ted Weiss, who contacted the Defense Department and learned that the watch costs \$1.40 each. She told Weiss her age, 70.

STAR GAZER: When it comes to star-studded Jewish affairs, Los Angeles is difficult to beat and thus the Wiesenthal Center is able to corral for its affair on Nov. 10 honoring 11 World War II liberators and Holocaust survivors not only Barbara Walters and Elizabeth Taylor but also Gov. George Deukmejian to grace the podium. Ms. Walters will be mistress of ceremonies. Taylor will bestow the awards and the Governor will make the principal address. The 11 will be honored include famed Nazi hunter Simon Wiesenthal of Vienna; Mauthausen Concentration Camp liber-

ator Col. Richard R. Seibel of Defiance, Ohio; renowned international attorney and author Samuel Pizar of Paris; Dachau liberator and member of the famed 442nd Battalion, Clarence Matsumura of Los Angeles; noted actor and survivor of Buchenwald, Robert Clary, and Buchenwald liberator William Graf, both of Los Angeles; surviving "Mengele twin" Marc Berkowitz of New York; leading motion picture executive Henry Plitt, and veteran actor Glenn Ford, of Los Angeles, both former G.I.'s and liberators; Sobibor death camp survivor Thomas Blatt of Santa Barbara; and the man who rescued some 40,000 Jews during the Holocaust, Dr. William Perl of Washington, D.C.

SURVIVOR: Irena Kirkland, wife of AFL-CIO President Lane Kirkland, has been named to a federal panel that will review Indochinese refugee programs and will be going to Southeast Asia next month. She was imprisoned with her twin sister at Auschwitz and they escaped Dr. Josef Mengele's monstrous experiments only by giving different birth dates. She went to Israel in 1948 and then came to the U.S. 11 years later.

FUNNY MAN: Yakov Smirnoff is probably the only Russian-born comic in America. Smirnoff spent the first 26 of his 34 years in Russia, where his family shared a communal apartment with five other families. He emigrated with his parents in 1977, and in the United States first worked as a bartender in Manhattan and later at Grossinger's, learning the language and practicing his routines. He was discovered at the Comedy Store, and cast in the film "Moscow on the Hudson" and later in Richard Pryor's "Brewster's Millions," a Miller Lite commercial and bookings with "Late Night with David Letterman" and the "Tonight Show."

A false Messiah

Continued from Page 8

ing Baghdad for Amadia in the hope of capturing its fortress. The governor of Amadia got wind of the conspiracy and alerted the higher authorities. Jewish leaders of Baghdad were warned to silence David or suffer the consequences. The rabbinate complied by threatening David with excommunication, adding that "the time of the redeemer has not yet arrived." David ignored the warning and urged his followers to come to Amadia "with weapons concealed under their garments." His

persistence led to his tragic end.

Every movement hatches parasites which feed on it. Two such parasites arrived in Baghdad bearing a forged proclamation by David. The Jews of Baghdad were urged to ascend their roofs to await the arrival of angels to fly them to Jerusalem. All jewelry was to be left with the emissaries for distribution to the poor. Some credulous Jews complied. Alas, the angels failed to arrive and the emissaries vanished in the night.

CONTEST WINNER

Our congratulations this week to Stan Ramati, of Savannah, Ga., who correctly divined Post and Opinion

Mystery Person, actress Lauren Bacall. Mr. Ramati will receive a free copy of "Jewish Cooking Made Slim."

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ISRAELI COMEDY

"Funny & Entertaining"

Janet Maslin, New York Times

"Julie Hagerty is a honey & a completely kooky charmer"

Judith Christ

"Julie Hagerty is the perkier, most adorable actress since Goldie Hawn,"

Fredman Newhouse.

If you've ever been or wanted to go to Israel, you'll love this picture. Julie Hagerty as the beautiful American shiksa in a hilarious series of misadventures with Amos Kollek.

Fri. Mon. to Thurs. 8:30-10:30 Sat. & Sun. 2:00-10:10/10:10

CONTEST

Do you know who's who?

THE CLUE:

He worked for the Federal Writers Project.

The winner of the Post and Opinion Mystery Man contest will receive a free copy of "Jewish Cooking Made Slim" edited by Marjorie Weiner and illustrated by Lea Gabbay. This unique cook book shows you how even the most luscious desserts, breads and pastas and other dishes can be prepared with fewer calories and still have great taste! Each week there will be an additional clue to a well-known Jewish personality. Responses must be made by mail. In case of a tie, each winner will receive the prize.

